THE (3)

PILGRIM's Progreſs,

FROM

This WORLD,

TO

That which is to come.

The THIRD PART.

Delivered under the

Similitude of a DREAM,

SHEWING

The ſeveral Difficulties and Dangers he met with, and the many Victories he obtained over the World, the Fleſh, and the Devil.

Together with

His happy Arrival at the Celeſtial City, and the Glory and Joy he found to his Eternal Comfort. *To which is added,*

The LIFE and DEATH of JOHN *BUNYAN*, Author of *The Firſt* and *Second Part*; compleating the whole Progreſs.

The TWELFTH EDITION.

London: Printed for *A. Betteſworth* and *C. Hitch*, at the Red Lion in *Pater-Noſter-Row*. 1733.

Licenſed and Entered

according to Orde

THE PREFACE TO THE Chriſtian Reader.

Reader,

IN this Book is ſet forth a tedious Pilgrimage, through the many dangerous Hazards of the Wilderneſs of this World, to the heavenly *Canaan* of eternal Reſt nd Peace: In which, though under the Similtude of a Dream, is lively repreſented the tate of our Chriſtian Warfare; wherein fightg valiantly under the Banner of Chriſt, the reat Captain of our Salvation, we ſhall aſſudly overcome our ſpiritual Enemies, and be ictorious Conquerors over thoſe Temptations at beſet frail human Nature, and would hinr us from leaving, in good Time, the City *Deſtruction*, (which is this World, and its uitleſs Pleaſures, Cares, and Incumbrances) to ourney towards the heavenly *Jeruſalém*, which the true Centre of our endleſs Happineſs, in

the Fruition of unspeakable and Soul-ravishing Joys, that know no Date nor Consummation.

This has been in the former, as well as present Age, a Way of Writing that has been extreamly taking, representing to the Mind Things that command our most serious Thoughts and Attention, and work more upon the Minds of Men, than if delivered in plainer Terms; however, to the discerning Christian, there is nothing in this that is obscure and difficult to be understood, nothing but what is grounded upon sacred Truths, and the Mercies of God in Jesus Christ held forth to us by his assured Word.

It is a Piece so rare, and transcending what has hitherto been published of this Kind, that I dare, without any further Apology, leave it to the Censure of all Mankind, who are not partial, or byassed. And so, not doubting but it will render Comfort and Delight, I subscribe my self as heretofore,

Your Soul's hearty Well-wisher and Fellow-labourer in the Vineyard of our Lord Jesus

J. B

T

To his worthy Friend, the Author of *The Third Part of the Pilgrim's Progress*, upon Perusal thereof, &c.

Though many Things are writ to please the Age,
Amongst the rest, for this I dare engage,
Where Virtue dwells, it will Acceptance find.
And to your Pilgrim, most that read, be kind:
But all to please would be a Task as hard,
As for the Winds from blowing to be barr'd.
The pious Christian in Mirrour here
May see the promis'd Land, and without Fear
Of threaten'd Danger bravely travel on,
Until his Journey he has safely gone,
And does arrive upon the happy Shore,
Where Joys encrease, and Sorrow is no more.
This is a DREAM *not fabulous; as of old*
In this express the sacred Truth are told,
That do to our eternal Peace belong,
And after Mourning change unto a Song
Of glorious Triumphs, that are without End,
If we but bravely for the Prize contend.
No Pilgrimage like this can make us blest,
Since it brings us to everlasting Rest:
So well in every Part the Scene is laid,
That it to charm the Reader may be said
With curious Fancy, and create Delight,
Which to an Imitation must invite.
And happy are they, that through stormy Seas
And Dangers seek Adventures like to these;
Who sell the World for this great Pearl of Price,
Which, once procur'd, will purchase Paradise.

He who in ſuch a Bark does ſpread his Sails,
Need never fear at laſt thoſe proſperous Gales,
That will conduct him to a Land, where he
Shall feel no Storms, but in a Calm ſhall be;
Where, crown'd with Glory, he ſhall ſit and ſing
Eternal Praiſe to his Redeeming King,
Who conqu'ring Death deſpoiled of his Sting.

So wiſhes your Faithful Friend,

B. D.

Theſe

These Lines are humbly recommended to the Reader; written upon the Perusal of this Book, &c.

IN Reading of this Book, I plainly find
The Thoughts are suited to the Author's Mind:
For he who Virtue loves, of Virtue speaks,
And the strong Chains of Vice with Courage breaks:
What here at first seems clouded, soon reveals
The Pilgrim's Joys, which he no more conceals;
But till he tries his Patience and his Love,
To travel tow'rds the Kingdom that's above,
Some interposing Fears have Time to reign;
But those by Faith expell'd, his Soul again
Clears up, and like the Bow that paints the Skies
After a Shower, (on which Mankind relies
As a sure Pledge the Deluge shall no more
Make all one boundless Sea without a Shore)
Gives certain Hopes that Heaven's Anger's past,
And he his Lot in a blest Land has cast.
You write so plainly, that the weakest Mind,
Under Similitudes, may Comfort find.
A Guide you give, that by the Hand does lead
Those Pilgrims that the heavenly Roads do tread,
And tells them always where the Danger is;
How to step, over- or to wisely miss
The Stumbling-blocks that Satan daily lays,
To overthrow them that mind not their Ways:
Or being bruis'd against Rocks of Despair,
Or Doubt, or Fear, they know not how nor where,
They faint and languish in the middle Way,
Or back to Ægypt haste without Delay,
Preferring Darkness to the glorious Day

They were approaching. This Book has my Voice,
And is, of all in this Kind, the moſt choice;
Peruſe it well, and you will find it reach
From Earth to Heaven, in what it well does teach,
If you'd be bleſt, then mind what it does preach.

L. C

TH

THE

Pilgrim's Progreſs,

Delivered under the

Similitude of a DREAM.

The THIRD PART.

AFTER the two former Dreams concerning *Chriſtian*, and *Chriſtiana* his Wife, with their Children and Companions Pilgrimage from the City of *Deſtruction* to the Region of *Glory*; I fell aſleep gain, and the Viſions of my Head returned upon ne. I dreamed another Dream, and behold, here appeared unto me a great Multitude of eople, in ſeveral diſtinct Companies and Bands, avelling from the City of *Deſtruction*, the Town f *Carnal Policy*, the Village of *Morality*, and om the Reſt of the Cities, Towns, Villages, nd Hamlets that belong to the Valley of *Deruction*: For ſo was the whole Country called at lay on this Side of the Wicket-gate, which e Man *Evangeliſt* ſhewed unto *Chriſtian*; and ſo as alſo all that Country called, that was ſitua-

ted wide of the Gate on the right Hand and on the left, extending it ſelf along by the Walls and Borders of that *Region*, wherein lay the Way to the heavenly Country. This was the Name of that Province, even the Valley of *Deſtruction*.

Now I ſaw in my Dream, that all the High-way Roads, and Lanes, that led from the Valley of *Deſtruction* towards the Gate of the Way of Life, were full of People, who were travelling toward that Gate, and ſome of them walked along very vigorouſly, others halted and grew weary, through the violent Heat of the Seaſon, which made them e'en ready to faint; for it was in the * hotteſt Time of all the Year, and the Sun burnt up the Herb on the Field, and ſcorched the poor Travellers, ſo that many of them were forced to ſit down and reſt themſelves; and in the Night-time many of them returned back again to their old Habitations; others more hardy than the reſt, went on till they came to the Slough of *Deſpond*, where *Pliable* forſook *Chriſtian*, and there falling into the Filth and Mire of that Place, were ſo diſheartened, that they returned in whole Droves to their own Dwellings again; and very few there were who would venture through the Slough; yet ſome got very dexterouſly over the Steps, without being in the leaſt bemired, whilſt others, through Ignorance, or Heedleſneſs, miſſing thoſe Steps, were forced to wade through the Dirt, which was very deep, and made their Paſſage exceeding painful; but at length, with much ado, they weathered the Point, and ma-

* *Time of Perſecution.*

ſtered

ſtered the Difficulties of that horrid Quagmire, and got ſafe upon dry Ground.

Among the reſt of the Travellers that got over this Slough, I ſaw a young Man of an amiable Countenance walking by himſelf, after he had got clear of the Slough; but he was all over bedaubed with the Filth of that Place, which made him go very heavily on; for what with ſtruggling to get through, and what with the diſmal Apprehenſions he lay under, during his Paſſage, he was extreamly weakned, and his Joints were looſened: Beſides, it was the Nature of the Dirt of this Place, to cauſe a Trembling and Diſorder in the Limbs, of thoſe that were defiled with it, and to whatſoever Part of their Body it ſtuck, there it would do them ſome Injury. Now the young Man being all over clammed with it, he went with a very ſlow Pace, his Head hanging down, his Hands quivering, and his Feet tripping at the leaſt Unevenneſs or Ruggedneſs in the Way, and a Speck or two of the Dirt being ſpattered near his Eyes, made him dim-ſighted, ſo that he groped along like one that is blind, and ſometimes ſtepped out of the Path.

In this Condition he was, when at length I ſaw in my Dream, that he ſat down upon the Ground to bemoan his ſad Eſtate, and he wept very bitterly; and behold, a bright Cloud hovered over his Head, which gradually deſcending overſhadowed him, and out of the Cloud a Hand was reached forth, which, with the Tears that ran like Rivers from his Eyes, waſhed the Dirt from off his Face and his whole Body, ſo that

ted wide of the Gate on the right Hand and on the left, extending it ſelf along by the Walls and Borders of that *Region*, wherein lay the Way to the heavenly Country. This was the Name of that Province, even the Valley of *Deſtruction*.

Now I ſaw in my Dream, that all the High-way Roads, and Lanes, that led from the Valley of *Deſtruction* towards the Gate of the Way of Life, were full of People, who were travelling toward that Gate, and ſome of them walked along very vigorouſly, others halted and grew weary, through the violent Heat of the Seaſon, which made them e'en ready to faint; for it was in the * hotteſt Time of all the Year, and the Sun burnt up the Herb on the Field, and ſcorched the poor Travellers, ſo that many of them were forced to ſit down and reſt themſelves; and in the Night-time many of them returned back again to their old Habitations; others more hardy than the reſt, went on till they came to the Slough of *Deſpond*, where *Pliable* forſook *Chriſtian*, and there falling into the Filth and Mire of that Place, were ſo diſheartened, that they returned in whole Droves to their own Dwellings again; and very few there were who would venture through the Slough; yet ſome got very dexterouſly over the Steps, without being in the leaſt bemired, whilſt others, through Ignorance, or Heedleſneſs, miſſing thoſe Steps, were forced to wade through the Dirt, which was very deep, and made their Paſſage exceeding painful; but at length, with much ado, they weathered the Point, and ma-

* *Time of Perſecution.*

ſtered

ſtered the Difficulties of that horrid Quagmire, and got ſafe upon dry Ground.

Among the reſt of the Travellers that got over this Slough, I ſaw a young Man of an amiable Countenance walking by himſelf, after he had got clear of the Slough; but he was all over bedaubed with the Filth of that Place, which made him go very heavily on; for what with ſtruggling to get through, and what with the diſmal Apprehenſions he lay under, during his Paſſage, he was extreamly weakned, and his Joints were looſened: Beſides, it was the Nature of the Dirt of this Place, to cauſe a Trembling and Diſorder in the Limbs, of thoſe that were defiled with it, and to whatſoever Part of their Body it ſtuck, there it would do them ſome Injury. Now the young Man being all over clammed with it, he went with a very ſlow Pace, his Head hanging down, his Hands quivering, and his Feet tripping at the leaſt Unevenneſs or Ruggedneſs in the Way, and a Speck or two of the Dirt being ſpattered near his Eyes, made him dim-ſighted, ſo that he groped along like one that is blind, and ſometimes ſtepped out of the Path.

In this Condition he was, when at length I ſaw in my Dream, that he ſat down upon the Ground to bemoan his ſad Eſtate, and he wept very bitterly; and behold, a bright Cloud hovered over his Head, which gradually deſcending overſhadowed him, and out of the Cloud a Hand was reached forth, which, with the Tears that ran like Rivers from his Eyes, waſhed the Dirt from off his Face and his whole Body, ſo that

that in a Moment (as it were) his Sight and his Strength were reſtored to him again, and a Voice came out of the Cloud, ſaying, *Son of Man, go on in the Strength of the Lord thy God.* So he was mightily comforted and refreſhed after this, and began to rouze up himſelf, being more nimble and active, more vigorous and ſtrong than ever he was before; and his Eyes being healed alſo, he clearly ſaw the ſhining Light, that *Evangeliſt* ſhewed to *Chriſtian.* Then he tript along over the Plain, and made directly up to the ſhining Light, by Means of which he quickly found the Wicket-gate; at which he knocked aloud, minding what was written over the Gate, *viz. Knock, and it ſhall be opened.*

Now I ſaw in my Dream, that as ſoon as he had knocked at the Wicket-gate, a whole Shower of Arrows were ſhot at him from the Caſtle of *Beelzebub*, ſo that he was wounded in ſeveral Places, and extreamly frightned at the Adventure; which made him knock again and again very hard, for fear thoſe that ſhot at him, ſhould come and kill him out right, before he could get in: But preſently, to his great Comfort, the Gate was opened to him, and when he that opened the Gate ſaw the Arrows ſticking in his Fleſh, he bid him haſte in, for fear of more Danger: So he ſtepped in, and made Obedience to the Man that opened the Gate, for he ſeemed to be a Perſon worthy of Reverence, by his grave Countenance and compoſed Behaviour. So he ſpake to the Man, whoſe Name was *Good-will*, and ſaid, "Sir, having heard of the Fame of the "heavenly Country, and being informed by ſe-"veral Travellers, that the Way to it was by "this

" this Gate, I being weary of living in the Val-
" ley of *Deſtruction*, and earneſtly deſirous to
" ſee that Region of Bliſs, humbly made bold to
" knock at this Gate, which you have been gra-
" ciouſly pleaſed to open to me, for which high
" Favour, I return you my humble and hearty
" Thanks: But as I ſtood at the Gate, after I
" knocked the firſt time, I was ſhot with theſe
" Arrows, which you may ſee ſticking in my
" Fleſh, and I fear I am mortally wounded, for
" my Spirits fail me, and there is a Miſt before
" my Eyes. And with that he fell at *Good-will*'s Feet, begging him to tell him where he might find one that had Skil to probe his Wounds, and cure them if not mortal. So *Good will*, taking Compaſſion on the young Man, asked him his Name: *My name*, replied the youg Man, *is* Tender-conſcience; *I was born and bred in the Town of* Vain-delights. Then *Good-will*, having regiſtered the young Man's Name, wrote a Certificate, and gave it to him, bidding him deliver it at the next Houſe, which was the Houſe of the *Interpreter*; withal ſhewing him the Way to it, for it was but a little Way off from the Gate: *There*, ſays he, *you will find a Remedy for your Wounds, and ſee many glorious Things.*

Then I ſaw in my Dream, that *Good-will* gave to *Tender-conſcience* a ſtrong Crutch, made of *Lignum Vitæ*, or the Tree of Life, to reſt himſelf upon, and eaſe his Feet as he went along, he having nothing before in his Hand, but a weak Twig of *Vain Opinions*, which he gathered from the Tree of Knowledge, growing on the Banks of the Waters of Confuſion. This weak Reed was all the Staff that *Tender-conſcience* leaned upon in his Journey; till ſuch Time as *Good-*

will,

will, bidding him throw it away, gave him the aforesaid strong Crutch, which he bid him be sure not to part with, for that it would be of singular Use to him all the Way, and especially now he was wounded; for that it had a particular Virtue to stay the Bleeding of Wounds. So *Good-will*, having given *Tender-conscience* ample Directions to find the Way, bid him farewel, and left him to go forward in his Journey.

Then *Tender-conscience* began to pluck up his Spirits, being much comforted, eased, and supported by the Crutch which *Good-will* had given him; for no sooner was he in Possession of it, but his Wounds abated in bleeding, and by that time it grew warm in his Hand, it sent forth a certain odoriferous Perfume, which exceedingly refreshed his Spirits, and he found himself grow stronger and stronger, by the healing Virtue of this wonderful Crutch. Thus travelled he, till at length he arrived at the House of the *Interpreter*, where knocking at the Door, one presently opened it, and asking his Business, *Tender-conscience* made answer, *I would speak with the* Interpreter, *who I understand is the Master of the House*: So he called the *Interpreter*, who came forthwith to *Tender-conscience*, and demanded what he would have.

Tender-conscience.] Sir, said *Tender-conscience*, I was recommended to you by one *Good-will*, who keeps yonder Wicket-gate: For, travelling from the Town where I was born, in the Valley of *Destruction*, toward the Region of Life, I came to the Wicket-gate, as I was directed, and as soon as I had knockt there, I was shot with these Arrows that you see now sticking in my Flesh,

Fleſh, and when the Gate was opened, I made my Condition known to *Good-will*, and told him, I was afraid ſome of my Wounds were mortal, deſiring him to acquaint me where I might find a Phyſician; ſo he recommended me to you, giving me this Certificate of his Hand, and bidding me deliver it to you, aſſuring me, that in this Place I ſhould find a Remedy for my Wounds, and ſee many glorious Things: He likewiſe gave me this ſtrong Crutch, which you ſee in my Hand, which has afforded me great Comfort and Aſſiſtance, by refreſhing my fainting Spirits, ſupporting me in the Way, and putting a Stop to the exceſſive Bleeding of my Wounds; but 'tis from you that I hope for the finiſhing the Cure.

Interpreter.] *Welcome, young Man*, ſaid the *Interpreter*, after he had read the Certificate, *come in and partake of the good Things of this Houſe; and before you go away, I hope to ſee you whole and ſound.* So he conducted him into a Parlour, and asked him ſeveral Queſtions concerning his Country, and the Manner of his Life there; to all which *Tender-conſcience* made particular Anſwers, giving him an exact Account of his Education, and how he had ſpent the Time of his Youth till that Day; after which the *Interpreter* narrowly ſearched the Wounds which he had received by the Arrows that Day, and applied a ſovereign Balſam to them, whereby *Tender-conſcience* became ſtraightways whole and ſound; and the *Interpreter* cauſed the Arrows that he had pulled out of his Body to be laid up ſafe, as a Memorial of his narrow Eſcape from Death. Then he carried him into

into the Dining-room, and entertained him at a rich, yet frugal Banquet, feasting him with the best Restoratives in the World; for he considered that *Tender-conscience* was weak and feeble, and had a tedious Journey to go; therefore he judged it necessary to treat him with Diet of strong Nourishment, that he might be the better enabled to undergo the Hardships of Travel in that tiresome Road.

After the Banquet was over, he carried him into the several Appartments of the House, and shewed him all the excellent Things which *Christian* and *Christiana* his Wife, with their Children and Companions had seen in this Place. And when it grew toward the going down of the Sun, he conducted *Tender-conscience* into the Dining-room, where they took a moderate Repast together, and spent the Residue of the Evening in profitable Discourse; the *Interpreter* taking that Opportunity to inform him fully of the Laws and Customs of that Country, and to instruct him in his Way, with Directions what Company he should keep or avoid, and how he should behave himself all along the Road. Then he shewed him to his Chamber, and left him to his Repose.

The next Morning, by Break of Day, *Tender-conscience* arose, and prepared for his Journey; and the *Interpreter* having performed all the good Offices of compleat Hospitality, told him he would bear him Company a little way; which kind Offer *Tender-conscience* gladly embraced, both because he was a Stranger altogether in those Parts, and because he was in Love with the *Interpreter*'s good Conversation.

hey walked out together, and taking their Way ver a large Corn-field, through which there lay Path into the High-road from the *Interpreter*'s louſe, they came to a Lane, on each Side of hich there ſtood a Manour-houſe, with Lands elonging to each of them. Then *Tender-onſcience* took notice, that the Grounds of one arm were all in a flouriſhing and proſperous ondition, a plentiful Crop of Corn, lovely fat aſtures, and thoſe well ſtocked with Cattle; e Fences every where ſtrong and cloſe, and all hings in exceeding good Caſe. Whereas on e other Side, the oppoſite Farm lay at Sixes nd Sevens (as the old Saying is) ſome Part of e Ground was over-grown with Nettles, Bri-s, and Thorns, and all Manner of unprofitable eeds; the other Part was uncultivated, and y covered with Stones, the Fences down, and ild Beaſt brouzing up and down on what they ould find, all Things lying at Rack and Man-r, ſo that there was not the leaſt Sign of a fu-re Harveſt. At which *Tender-conſcience* great-marvelled, and asked the *Interpreter* the Rea-n, why there was ſo great a Difference between e two Farms, which lying ſo cloſe together, e one was a daily Reproach to the other? To hich the *Interpreter* replied, he that owns that arm on the right Hand, which you behold in fair and flouriſhing a Condition, is the King's enant, as likewiſe is the other, for both the anours belong to the King of the Country. ow upon a Time, the King taking his Pro-eſs this Way, and being informed that he d two fair Farms in this Place untenanted, d that for want of looking after, they were

both

both run to Ruin; (for at that Time they wer
both alike); he put them presently into th
Hands of these two Men who live in them now
telling them withal, for their Encouragemen
That they should not only live Rent-free, (sa
ving some Homage to be paid at his Court) bu
should also be removed to Places of inestimabl
Dignity and Value, provided they would but b
industrious, and cleanse Farms, and improv
them with the best Husbandry they could, be
cause he loved not that any of the Crown-land
should run to Ruin: So these two Men wer
put in Possession of the Farms, and each had hi
House and Lands apart.

Now the Man on the left Hand, taking
Survey of his new Farm, and finding it all over
grown with Weeds and Briars, covered wit
Stones, the Fences down, wild Beasts rangin
up and down in the Grounds, and all Thing
like a Wilderness, he sat down and folded hi
Arms, despairing ever to cleanse his Farm, o
bring it into any Order: So he fell to Riotin
and Drunkenness, to Gaming and Wantonnes
never regarding his Farm, or so much as onc
thinking of it, so that he is run deeply in Deb
and has lost his Reputation among all hi
Neighbours: and unless he speedily take up
and set himself to Cleansing and Manuring hi
Farm, he will certainly fall into the King'
Displeasure, who will cast him into Prison fo
neglecting his Farm, (for so he threatned the
at the first) whence he cannot escape, till he h
made full Satisfaction to the King for his he
nous Offence.

But on the contrary, the Tenant on the right Hand, having ſurveyed his Farm in like manner as the other did; and finding it in the ſame Condition, all to Ruin and Diſorder, he conſidered with himſelf the great Favour he had received, in being entruſted with one of the King's Farms, and how heinous a Crime it would be to ſlight ſuch a Benefit as was propoſed to him, both for the preſent and future, if he would but improve his Gift. Then he conſidered likewiſe, that though it was a great Farm, and in a manner like a Wilderneſs, yet by endeavouring every Day to cleanſe it, in time, he ſhould compaſs the Whole.

Theſe Conſiderations made him ſet about it with all Speed, and he began by little and little to weed it, and remove the Stones off from the Ground; and ſo by daily labouring at it, he at length reduced it to this good Order as you ſee it now; and now he is in aſſured Hopes of obtaining the King's Promiſe, and of being removed to a more noble and honourable Station.

"In my Opinion, *ſaid* Tender-conſcience, the Farmer on the left Hand is very much to blame, in neglecting ſo fair in Oportunity of raiſing himſelf: Had he but followed the Steps of his oppoſite Neighbour, and done ſomething every Day toward the Cleanſing of his Farm, he might by this time have reaped the Benefit of it; and had the Returns of plentiful Crops, beſides the Continuation and Increaſe of the King's Favour, who would, no doubt, in time have been as good as his Word, and preferred him to ſome higher Dignity.

Inter.] Juſt ſuch, ſaid the *Interpreter*, is the Condition of you Travellers, who come from the

the Valley of *Deſtruction*, and are going to the Region of Life and Glory: The King of that Place only requires of you to husband well his Gifts and Graces, to improve your Talents, and preſevere to the End of your Pilgrimage, and then you will be tranſlated to eternal Manſions. Now the Way to do this, is, not to be diſcouraged with the Length of your Journey, nor frighted with the Apprehenſions you may have of the Difficulties to be overcome, and the Dangers to be encountered by the Way: But you muſt arm your ſelf with a firm Reſolution to go through all, making ſome Progreſs every Day, for to ſtand ſtill is to go back: And therefore like the wiſe and induſtrious Farmer on the right Hand, who every Day weeded and ſtoned ſome Part of his Grounds, ſo muſt you daily go on and gain Ground; thus like him you will in due Time perfect your Labour and Travel, and finiſh your Courſe with Joy. The *Interpreter* gave him many more good Counſels and Admonitions, as they walked along, till they came to the High-way that was fenced in on either Side with the Wall of Salvation, and there the *Interpreter* gave to *Tender-conſcience* the King's Royal Paſs, ſignifying to him, That it would be of ſingular Uſe to him throughout his Journey to the heavenly Country: So wiſhing him a proſperous Journey, and eternal Happineſs, he bid him heartily farewel.

Then I ſaw in my Dream, that *Tender conſcience* wept when he was to part with the *Interpreter*, being raviſhed in Spirit with inexpreſſible Love to his Company, foraſmuch as he had healed his Wounds, entertained him

mo

moſt courteouſly, ſhewed him many excellent nd glorious Things, and given him the King's Warrant, or Paſs, whereby he ſhould be ena-led to travel more ſecurely and quietly to the Region of Life: Beſides, he was naturally ve-y affectionate, and could not brook a Separa-ion from ſuch a Friend, without burſting into Tears. But at length, overcoming his Paſſion, e ſet forward in his Journey, and came to the lace where the Croſs ſtood, where *Chriſtian*'s urden fell from off his Back, and tumbling into he Sepulchre, (which was at the Bottom of he riſing Ground whereon the Croſs ſtood) was here buried.

Now I ſaw in my Dream, that hard by the Croſs were built two Houſes, the one was cal-ed the Houſe of Mourning, and the other was alled the Houſe of Mirth, and they were ſitu-ed on each Side of the Croſs, the one on the ght Hand, and the other on the left. Now as *ender-conſcience* kept the Path up the Hill, there ame out of the Houſe of Mirth ſome young len to meet him, and they ſpake to him, ſaying. *Whence comeſt thou? And whither art thou oing?* Then *Tender-conſcience* made anſwer, come from the Valley of *Deſtruction*, and m going to the heavenly City, the Region of ife and Glory; but I perceive it grows late, nd I am a Stranger in the Way, and therefore ould gladly take take my Repoſe this Night mewhere hereabouts, if I might find ſo much avour among any of the Inhabitants of this lace. Then the young Men made anſwer, nd ſaid, *There are none but theſe two ouſes which thou ſeeſt in all this Pariſh, that*

give

give Entertainment to Strangers, and if thou wi
go along with us to yonder House, (pointing to th
on the left Hand) *there you will find good Usag*
merry Company, and all Things that your Heart c
wish for; and in the Morning we will travel alo
with you, for we only lodge there to Night, and
the Morning will set forward toward the heaven
City. By such enticing Words and Perswasions
these, they prevailed upon *Tender-conscience*
go along with them. So as he drew near to th
House he heard a great Noise, as of them th
make merry, Singing, Dancing, and Playi
on musical Instruments, with much Laughte
at which *Tender-conscience* was greatly asto
nished; but as he came up to the House, he sa
written over the Door these Words, *viz.*
THIS IS THE HOUE OF MIRTH. The
he remembered the Words of th
* *Eccles.* vii. 2. Wise Man, * *That it is bett*
to go to the House of Mourni
† *Eccles.* vii. 4. *than to go to the House of Feas*
ing: And again, † *The Heart*
the Wise is in the House of Mourning, but the Hea
of Fools is in the House of Mirth. So he asked th
young Men, what that House was called, o
the other Side of the Cross? And they to
him it was callled THE HOUSE OF MOURNIN
Moreover they railed and scoffed at the Peop
that lived in it, and told him, That none but
few dull phlegmatick Fools ever frequented
But *Tender-conscience* weighed more the Wor
of the Wise Man, than their slanderous Tongue
and told them, he would go seek a Lodging
the House of Mourning. Then they laughed
him, and called out the rest of their Comp
nio

ons to deride him; but he departed from them, d paſſed by the Croſs; at the Sight of which he as tranſported with unſpeakable Love, Grief, ompaſſion, and ſuch like Affections; the young len and their Companions all the while fol-wing him, and making a Mock at his Tender-eſs; and as he wept at the Foot of the Croſs, ey fell a laughing, ranting, and roaring, till at ngth he roſe up, and made haſte to go to the ouſe of Mourning; where he was no ſooner ar-ed, but two grave, yet comely Women bid m kindly welcome, ſaying to him, *We ſaw you re like to be ſeduced into the Houſe of Mirth, d were rejoyced to behold your Reſolution not to er into the Seat of Vanity: We alſo ſaw your nſtancy, in withſtanding the taunting Scoffs and ckeries, and how you were not aſhamed of the oſs, but the Sight of it pierced your Heart with vine Love, and cauſed your Eyes to pour out Ri-rs of Tears, while thoſe prophane Wretches laugh-you to ſcorn; all this we beheld with great Sa-faction; And now come in, thou Bleſſed of the rd, and reſt in this Place till to Morrow, and n thou mayeſt go in Peace.* So *Tender-conſcience* nt in along with the courteous Matrons, who ſhed his Feet, and having refreſhed him with Morſel of Bread and a little Wine, with a few s, Raiſins, and Almonds, they fell into Diſ-rſe about the Perſon who ſuffered Death on Croſs; and the Eldeſt Matron ſpoke to this ect:

Eldeſt Matr.] How vain and prophane are ſe poor Wretches who deſpiſe the Croſs of iſt, and are become bitter Enemies both to and his Sufferings: They profeſs to believe

in God and worſhip him, yet at the ſame time give both him and themſelves the Lye in their Practice: They profeſs to believe in Chriſt crucified for our Sins; yet at the ſame time they crucify him themſelves afreſh, and put him to open Shame. They lay an Embargo on their Faith, and ſuffer it not to launch beyond the narrow Limits of their Senſes: And taking up their Religion on the Credit of Fleſh and Blood, their carnal Paſſions are made the Standard of its Practice, and whatſoever thwarts their Luſts, is baniſhed their Converſation. Hence it comes to paſs, that what at firſt was eſteemed dull and unpleaſing, was by degrees ſlighted and neglected, till at length it became the Object of their Deriſion and Scorn, as you ſaw experimentally in the Houſe of Mirth this Evening.

Youngeſt Matr. *And that which is the more ſurpriſing is, that theſe very Perſons pretend to be Honourers of the Croſs, and Diſciples of Chriſt Jeſus: Their Houſe is built as near the Croſs outwardly as ours is, and yet at the ſame time they are Enemies to thoſe who tread in the Steps of him who ſuffered that ignominious Death for our ſakes.*

Tender-conſcience.] Ay, ſaid *Tender-conſcience*, the three young Men told me they were going towards the heavenly City, as well as I, and if I would but repoſe my ſelf in the Houſe of Mirth this Night, they would bear me Company on the Morrow: But as ſoon as they perceived that I would ſeek a Lodging in the Houſe of Mourning, they turned their Compliments into Scoffs, their pretended Civility into real Rudeneſs, and their feigned pious Purpo

urpoſes into open Prophaneneſs, railing at you
nd your Houſe, and all your Gueſts, deriding
nd laughing at me for a Fool and Madman;
ke thoſe *Greeks*, to whom the Croſs of Chriſt
as Fooliſhneſs, and all that took it up, or
ore any Affection to it, were eſteemed as the
ff-ſcouring of all Things. Such was my En-
rtainment among them; for whereas before
ey were merry in the Houſe, ſinging dancing,
d playing on Inſtruments of Muſick, ſo ſoon
the three young Men gave Intimation to them
my Deſign, they forſook their Melody, and
me running out of the Houſe to mock and
ride me, ranting and roaring, and raiſing
eat Laughter, while I ſat weeping by the
oſs.

Elder Matr.] It's worth one's Obſervation,
ſee by what Degrees Men arrive to that
eight of ridiculous Vanity, as well as noto-
us Impiety: Firſt, they let looſe the Reins
their wanton Humour, in trivial and ſmall
atters, delighting in Nothing, ſo much as in
eſt or Droll, in common and ordinary Con-
ſation; thus having habituated and uſed
mſelves to a jocular Vein, they can hardly
bear to play the Wag with Things of more
ous Importance; as the Affairs of Juſtice,
the publick State: Then being as it were
led and hardned in this wanton Humour,
at laſt fall to Mockingand Jeſting at the
ſt holy and religious Things; verifying the
ing of the Wiſe Man, *He who contemns lit-
Things, ſhall fall by little and little.* Certainly
Mirth, and exceſſive Laughter do but raiſe
Duſt in the Eyes of the Soul, and interrupt

her more ſerene and ſtedfaſt Proſpect of bette
Things: And the moſt innocent Jeſts may b
reckoned like Muſhromes, which well ordere
and ſpiced, may do no Harm, but can do n
Good. Whatſoever Habit the Soul gets, it i
hard to remove it, and the Habit of exceſſiv
Laughter is moſt difficult to be overcome; be
cauſe it is a Faculty eſſential to our Nature t
laugh, and he that gives way to it, and to com
mon Jeſting, betrays his Mind to an unmanl
Lightneſs, and an habitual Vanity, which afte
wards he will find it difficult to root out. An
therefore ſeaſonable was the Advice of the hol
Apoſtle *Paul*, when he coun
* *Epheſ.* v. 4. ſelled the * *Epheſians* to avoi
fooliſh Talking and Jeſting, an
† 1 *Theſ.* v. 21. the † *Theſſalonians* to abſtai
from all Appearance of Evi
Now what was ſaid to them, no doubt is wri
ten for our Inſtruction, and all Chriſtians a
obliged to obſerve the ſame Counſels in this
well as other Matters; and not to pick an
chuſe what Precepts and Counſels we pleaſe t
obey, as if we would compound with God fo
a quarter or half Performance of his Will. An
though this Prohibition of vain Jeſts and fooli
Mirth, ſeem to be of ſmall Moment with ſom
yet it is good to obſerve every Tittle of the Wo
of God with great Reverence. And you ha
done the Part of a wiſe Man in forſaking t
Houſe of Mirth, and coming to the Houſe
Mourning: For they think this Life to be h
a Paſtime, or a Market f
* *Iſai.* v. 12, 14. Gain: * *They drink Wi*
in Bowls: The Harp a

he Viol, the Timbrel and the Pipe are in their Feasts; but they regard not the Work of the Lord, neither consider they the Operation of his Hands. Therefore Hell hath enlarged her self, and opened her Mouth without Measure, and their Glory, and their Multitude, and their Pomp, and he that rejoyceth among them, shall descend into it.

Young Matron.] Neither is it less worthy of Remark, by what Artifices and Mis-representations, the People belonging to the House of Mirth, do endeavour to frighten Travellers from coming to our House, bringing an ill Name upon it, and telling them we are sad melancholy Folks, nothing to be heard here but sighing, Lamenting, and Groaning, and that many poor Travellers have been driven to Despair in this Place, and made away with themselves: Whereas there is nothing of this true; for our Sorrow is not worldly Sorrow, which bringeth Death, but Mourning and Repentance unto Life, which needeth not to be repented of. In our Sighs we rejoyce, and in our Tears we smile, as it is written, *They that sow in Tears shall reap with Joy:* And the deepest of our Groans are but Fore-runners of the Soul's Triumph over Sin and Death; and there is so near a Neigbourhood betwixt this Kind of Grief, and the most exalted Pleasure, that it is hard to distinguish between one and the other: While our Eyes rain Tears, the Clouds, that cause them, are scattered from our Hearts; and that very Tempest of Sighs and Groans, which threatens to rend our Breasts in Pieces, does but sweep and cleanse the Air of our Souls, and renders it more calm and serene

than it was before; thus ſpringeth Light from Darkneſs, Peace from War, and Life from Death. And ſo far is this Houſe from leading any to Deſpair, or from being the Occaſion of their Deſtroying themſelves; that on the contrary, many who have come from the Houſe of Mirth in that Condition, when their Means were all ſpent in Rioting and vain Mirth, have deſired Harbour with us, and in a little time have recovered their Judgment, Reaſon, and Senſe again; and have gone away full of Comfort and Satisfaction.

Now by this time it grew late, and they broke up Company, cauſing one of the Houſhold to ſhew *Tender-conſcience* to his Lodging, having wiſhed him a good Repoſe. He returning them hearty Thanks for their good Counſel and edifying Diſcourſe, took his Leave for that Evening, and went to Reſt. In the Morning he roſe early, and prepared for his Journey, being extreamly pleaſed with the Entertainment he found in this Place, ſo that he burſt out a ſinging in his Chamber.

Bleſſed be God, who Travellers doth guide,
And with his Wing doth them from Dangers hide:
My Foot had well nigh ſlipt, when I was led
Within the Houſe of Mirth to take a Bed:
But better Things remembring, I retir'd,
As I was by the Grace of God inſpir'd.
They laught, I wept; they mock'd, while I did wail;
And at the Houſe of Mourning they did rail.
The Houſe of Mourning ſolid Joys does bring,
Whilſt that of Mirth behind it leaves a Sting.

Now whilſt he was ſinging theſe laſt Words, he heard a great Noiſe without, and looking out of the Window, he ſaw ſeveral that belonged to the Houſe of Mirth, who had beſet the Houſe of Mourning, and demanded to have the Man delivered to them, that came in there the laſt Night. This put *Tender-conſcience* into no ſmall Fright, ſo that he fell to Prayer; and behold three ſhining Ones appeared to him, and bid him be of good Chear, for they would deliver him out of his Enemies Hands; then one of them breathed on him, ſaying, *Be thou changed*, and he was immediately transformed, and became a new Creature, and his Face, which before looked meagre and pale, now became ruddy and ſhining, his Eyes ſparkling like Diamonds, ſo that thoſe that had ſeen him before could not know him now. Then the ſecond preſented him with Change of Raiment, cloathing him in a white Robe, whereas before he was in a Crimſon coloured Garment. The third alſo ſet a Mark on his Forehead, giving him ſuch a Roll, with a Seal upon it, as *Chriſtian* had given to him; ſo the three ſhining Ones pronounced a Bleſſing on him, and bid him go away in Peace, for that no Evil ſhould befal him. Then *Tender-conſcience* acquainted the *Matrons* with what had happened to him, and taking his Leave of them, went boldly out with his Crutch in his Hand, and paſſed thro' the Midſt of the Liers in Wait, and no Man knew him, or had power to ſay to him, *Who art thou?* But he departed from them in Peace, as the ſhining Ones had foretold him.

Then I saw in my Dream, that *Tender-conscience* walked a great Pace, till he was out of Sight of the House, and of the Lyers in Wait; for he had still some Dread remaining upon him, which spurred him on to hasten out of their Reach: Thus he walked till he came to the Foot of the Hill *Difficulty*, and having drunk nothing that Day, he stooped down and drank of the Spring that ran by the Bottom of the Hill. Then he sat down a while, and considered which Way to go; for there were three Paths, one right up the Hill, and the other two went round by the Bottom of the Hill to the right Hand and to the left. That Path which went straight up the Hill, was very steep and cragged; and that which went round the Bottom on the left Hand was broad and even, curiously shaded with Rows of Trees on each Side, and the Spring winding along by the Path-side, which was very pleasant and inviting. Again, that on the right Hand was also smooth and even, shady and pleasant, and seemed to wind about upwards. So that *Tender-conscience* thinking this Path would bring him to the Top of the Hill, as well as the steep one, he made choice of it: Now the Name of this Path was *Danger*, and the Name of the other on the left Hand was *Destruction*. So he went on in the Path of *Danger*, which brought him up round by the Side of the Hill into a great Wood, which he entered, the Path leading him through the Middle of the Wood; now the Wood seemed very pleasant and delightful at the first Entrance, the Birds singing in the Trees, and the Wind ruffling the Leaves made

made a very ſweet Harmony, and the Path was green and ſmooth; but as he walked farther in, the Trees over-ſhadowed it, and ſtood ſo thick, that it ſeemed dark and diſmal; moreover he heard the Howlings and Roarings of wild Beaſts; for the Wood was infeſted with Wolves, Bears, Leopards, Dragons, and other fierce Creatures of Prey, which made *Tender-conſcience* to tremble for Fear, and his Heart failed him, ſo that he immediately returned again by the ſame Way by which he came in, and he ran as faſt as he could till he got clear back again out of the Wood; and then he ſlackened his Pace by degrees, till at length he came to the Spring, at the Bottom of the Hill *Difficulty*, and there he ſat down again to conſider which Way to go, or what Courſe to take. At length, after much muſing, he called to mind that Saying, *Narrow is the Way that leads to Life, and few there be that find it*; and again, *Broad is the Way that leads to Death, and many there be that enter in thereat.* So he viewed that Path that led directly up the Hill, and it was exceeding narrow, and the other two Paths that went round by the Bottom were very broad: Upon which he preſently concluded, that he muſt take the ſteep and narrow Path, how difficult ſoever it ſeemed to fleſh and Blood. So up he went panting and gaping for Breath, ſo tireſome was that Way; and by that time he had gone up half Way the Hill, he was very much ſpent, and grew ſo faint and giddy, by reaſon of the great Height and Steepneſs of the Aſcent, that he was ready to tumble down backwards again. At length

he came up to a Place, where was a Cave in the Side of the Hill, and at the Mouth of the Cave ſat a Man, whoſe Name was *Good Reſolution.* Now he ſeeing *Tender-conſcience* coming up the Hill panting and gaſping, and almoſt beat off his Legs, ſaluted him in this Manner:

Good-reſolut.) *Brother, I ſee that thou art weary and faint, therefore I pray thee turn in here with me into this Cave, and reſt thy ſelf a while, and when thou haſt refreſhed thy ſelf, and gathered Strength, then go forward in the Name of the Lord. I am placed here by the King's Order, to adminiſter Relief to poor tired Pilgrims.*

Tender-conſcience.) Then ſaid *Tender-conſcience,* Sir, I thank you for your kind Invitation, which I gladly accept of; for indeed I am quite ſpent, and my Heart fails me.

So he went along with the Man into the Cave, and they ſat down together on Seats cut out of ſolid the Rock. Now I ſaw in my Dream, that the Room where they ſat was pure Alabaſter, and did let in certain Sky-lights at the Top, which gave *Tender-conſcience* a View of many rare Pieces of Antiquity cut out of the Rock. * There were the Figures and Repreſentations of many famous Worthies, and renowned Men of Old, who through Faith had done many marvellous Things. There was the Repreſentation of *Abel* offering a better and more acceptable Sacrifice than *Cain*; and of *Enoch* who walked with God, and was tranſlated without ſeeing Death; of *Noah*, who was an hundred

* *Heb.* xi. 4, 5, 7, 8.

and

and twenty Years building the Ark, to the saving his Houſhold, and the Kinds of all living Creatures. There was alſo the Repreſentation of *Abraham*, who when he was called, obeyed God, to go out into a Place, which he ſhould afterwards receive for Inheritance, and he went out, not knowing whether he went. There was alſo repreſented, how by Faith he abode in the Land of Promiſe, as in a ſtrange Country, as one that dwelt in Tents with *Iſaac* and *Jacob*, Heirs with him of the ſame Promiſe: For they looked for a City having a Foundation, whoſe Builder and Maker is God. All theſe Men lived in Faith, believing the Promiſes, and receiving them thankfully, confeſſing they were Pilgrims and Strangers on Eath; for they that ſay ſuch Things declare plainly, that they ſeek another Country. For if they had been mindful of their own Country from whence they came out, they had Leiſure to have returned: But they deſired a better, that is, an Heavenly; wherefore God is not aſhamed to be called their God, and hath prepared for them a City.

Now, as *Tender-conſcience* was greatly pleaſed, and much comforted with the Sight and conſideration of theſe Things; ſo he looked further, and there he ſaw the Repreſentation of *Abraham* offering up *Iſaac* (to whom it was ſaid, *In* Iſaac *ſhall thy Seed be called*) and of *Iſaac* bleſſing *Jacob* and *Eſau*; and of *Jacob* bleſſing his Sons, the twelve Patriarchs. Then he looked on that Side of the Room which was oppoſite to the Entrance of the Cave, and there was repreſented in Alabaſter-work, how *Moſes*, when

when he came to Age, refuſed to be called the Son of *Pharaoh*'s Daughter; chuſing rather to ſuffer Adverſity with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon: And how he forſook *Ægypt*, not fearing the King's Wrath, but regarding him that is inviſible: And how he led the People of *Iſrael* through the Red Sea as on dry Land, which the *Ægyptians* attempting to do, were all drowned. And how the Walls of *Jericho* fell down at the Sound of their Rams Horns. Many more Things were there repreſented, as the famous Acts of *Joſhua*, *Gideon*, *Barac*, *Sampſon*, and *Jephtha*, alſo of *David*, *Samuel*, and the Prophets; who, through Faith, ſubdued Kingdoms, wrought Righteouſneſs, obtained the Promiſes, ſtopped the Mouths of Lions, quenched the Violence of Fire, eſcaped the Edge of the Sword; of weak were made ſtrong, waxed valiant in Battle, turned to Flight the Armies of the Aliens. And of others who had been tried by cruel Mockings and Scourgings, by Bonds and Impriſonments, who were ſtoned and hewen aſunder, tempted and ſlain, wandring up and down in Sheepskins and Goats-skins, being deſtituted, afflicted, tormented, whom the World was not worthy of; they wandered in Wilderneſſes and Mountains, in Dens and Caves of the Earth; and theſe all through Faith having obtained a good Report, received not the Promiſes.

The whole Room where they ſat was adorned round with ſuch Kind of Figures as theſe, which *Tender-conſcience* viewed with a great Deal of Delight; and he took Courage from theſe glorious Patterns: His Spirit which before

anguiſhed, now began to revive and flouriſh within him, ſo that he burſt out a ſinging in this manner:

Ah, puny Soul! faint-hearted Mind!
Weak as the Chaff before the Wind!
Long have I waver'd to and fro;
But forward now I'll boldly go:
Since me ſuch noble Patterns move,
I'll mount the Hill on Wings of Love:
Methinks my Heart within me burns,
And, all inflam'd, to God-ward turns;
What tho' in the Seraphick Fire,
My raviſh'd Spirit ſhou'd expire?
Tet Phœnix like, it will revive,
And in immortal Glories live.

Then *Good reſolution* ſeeing *Tender-conſcience* ſo mightily refreſhed with the Things he had ſeen, told him that he had yet greater Things than theſe to ſhew him, ſuch as would e'en raiſh his Soul with Joy to behold. So he had him out of that Room, by a long Entry or Paſſage cut of the Rock, and full of Sky-lights that were let in at the Top, and brought him to another Cave, where dwelt a Man named *Contemplation:* The Man ſat ſtill in a Chair of pure Diamond, muſing and ſilent, neither ſaid they any Thing to him, or he to them; but juſt as he ſaw them enter, he drew back a Curtain which hung before the farther Part of the Room, and veiled half the Room; ſo that when any one came in firſt, he could not ſee what was in the farther Part of the Room. But ſo ſoon as the Man *Contemplation* h[illegible] with a String,

String, which he held in his Hand, drawn back the Curtain, what a goodly and glorious Sight was there! How dazling were the Things that there presented themselves! For that Part of the Room was so contrived, that by letting in a certain Sky-light from the Roof of the Cave your Eyes were immediately surprised with a thousand Splendours, that Part of the Cave being all an intire Rock of Diamond, yet so artificially polished, that by the Reflexion of the Sun-beams it represented to you a most glorious City, whose Streets were paved with pure Gold, and the Walls of precious Stones, the Inhabitants walking up and down in long Robes, and glittering like the Stars. Also it represented the King of that Place, sitting on a Throne of Glory, a fiery Stream issuing from before him, Thousands of Thousands ministred unto him, and ten thousand times ten thousand stood before him, whose Faces were like the Lightning, and their Eyes like Lamps of Fire, their Arms and their Feet were like to the polished Brass; in short the whole Appearance was full of Lustre and Magnificence.

Tender-conscience was astonished above Measure at the Sight of these glorious Things, and ravished with an inexpressible Delight, insomuch that he wished to live and die in that Place, for he had never yet seen such a goodly Sight before in all his Life. He continued gazing on the lovely Objects, neither could he take his Eyes off from looking, till such time as *Good-resolution* drew the Curtain again, and so veiled them from his Sight; for he was afraid, lest by too long gazing on so much

Bright

ightneſs, his Eyes might receive ſome Da-
age; remembring that Saying of the wiſe Man,
e that gazeth upon Majeſty, ſhall be oppreſſed with
lory. So he had him back again through the Paſ-
ge that led to his own Cave, and when they were
me into the Cave, he deſired *Tender-conſcience*
ſit down and meditate on what he had ſeen;
Tender-conſcience ſat down to meditate, while
ood reſolution got ready a ſmall Collation,
Fruits, of Herbs, and of Wine, to refreſh
n, and make him more vigorous and active
going up the Reſt of the Hill. *Oh Sir*, ſaid
nder-conſcience, trouble not your ſelf for me, nor take any
re about Meat and Drink; for what I have ſince ſeen my
ning into this Place is both Meat and Drink to me: I
myſelf ſtrengthened by it, and my Spirits enlivened, ſo
t methinks I could even fly up the reſt of the Hill.
hen *Good-reſolution* made Anſwer, *If the bare Sight of*
ſe glorious Things has wrought ſuch a wonderful Effect
n you, how much greater Influence may be expected
m the mature Conſideration and Application of them?
he bare View of the Landskip be ſo pleaſant, how much
re delightful will it be to think, that the City there
reſented, is the Place whither you are going;
that you ſhall live there for ever, and be
thed and crowned with Robes and Crowns of endleſs
ry? But I muſt warn you of one Thing that will hap-
to you a little after your Departure from this Place,
it does uſually happen to all Pilgrims who have ſeen the
rious Things of this Cave: For leſt they ſhould be ex-
d above Meaſure, through the Abundance of Revelati-
, there is generally given unto them a Thorn in the Fleſh,
Meſſenger of Satan to buffet them, becauſe they
uld not be exalted above Meaſure. And thus it is
to befal you, when you are gone from this Place:

Now,

Now, to the End you may not be disheartned, whe this Thing comes to pass, I tell you of it now, th being forewarned, you may also be fore-armed; an I exhort you to have always in your Mind the famou Examples of these Worthies which you see represen ed before your Eyes, who stemmed the Tide of worl ly Crosses and Persecutions, stood the Brunt of a Manner of Temptations, till having at last weath ered the Point, and got the Start of the World, t Flesh, and the Devil, they entered into the Joy their Lord, and took Possession of an everlasting I heritance. These Things you ought always to have Remembrance, as you travel along, and especial when you meet with any Temptations or Danger as you must expect in this Journey: At such a Tim you ought to reflect on the glorious Things you se in my Cave, and in the Cave of Contemplatio *and in so doing you shall find great Comfort and R lief.* So he desired *Tender-conscience*, to refre himself with such Entertainment as his Ca afforded, assuring him, that though it was pla and homely Diet, yet he was heartily welcome t it, and would find the Benefit of it as he wen up the Rest of the Hill. Then *Good Resolutio* after the Repast was over, renewed his Counse to *Tender-conscience*, and told him what Hous and Inns he should use thereabout in his Wa and what he should refuse and avoid, addi many wholesome Instructions; at length *Te der-conscience*, full of Courage and Joy, took h Leave, giving him humble Thanks for the Fa vours he had done him.

Now I saw in my Dream, that by that tim *Tender-conscience* was got a pretty Distance u ward from the Cave, he was met by a Ma who

hose Name was *Spiritual-pride*; but *Tender-nſcience* knew not his Name at firſt: So the an ſaluted him in this manner: *Hail, thou Be-ved among the Sons of Men, thou Darling of the ing of Heaven, who haſt undertaken a great and dious Pilgrimage, from the Valley of* Deſtruction, *ward the Region of* Life *and* Glory; *who haſt aped the Temptations of the Houſe of* Mirth, *and ther choſen to go into the Houſe of* Mourning; *o haſt eſcaped the Paths of* Danger, *and* De-uction, *and haſt nobly ventured to aſcend, by unpleaſant and rugged Path of the ſteep Hill* fficulty, *and haſt entered into the Cave of* Good-ſolution, *and ſeen the glorious Things of the Cave, d the more glorious Things in the Cave of* Con-nplation: *Now I am ſent to congratulate thy d Succeſs, and to tell thee thy Journey is at an d; thou haſt all along fought a good Fight, thou ſt kept the Faith, and now thy Courſe is finiſh-and there is laid up for thee a Crown of Righ-uſneſs; come turn in with me, and I will ſhew e thy Reward, which is ſecured for thee, and u needeſt not travel or toil thy ſelf any more, take up thy Reſt with me.*

Then *Tender-conſcience* was much aſtoniſhed the Man's Words, and wondered how he ld tell him exactly what he had done, and ere he had been; and he ſaid within himſelf, *ely this Man is a Prophet, or greater than a ophet*! So he began to be puffed up in his Mind, think how the Man called him the Be-ed among the Sons of Men, and Darling the King of Heaven. *Surely*, ſaid he in Heart, *my Lot is fallen in goodly Places, ave a fair Inheritance.* So he followed the Man,

Men who led him aside out of the Path th
went directly up the Hill, and brought him
an exceeding high Tower, whose Top was hig
er than the Top of the Hill it self; but befo
they came to the Tower, even as they we
going along, *Tender-conscience* cast his Eye upo
the Back of the Man, and there he saw writte
SPIRITUAL PRIDE; so he remem
bered the Counsel of *Good Resolution*, ho
among the rest of his wholesome Instructio
he bad him beware of *Spiritual Pride*, w
would certainly meet him on the Way, a
endeavour to seduce him to the Tower
Lofty-thoughts, and when he had got him to t
Top, would cast him down head-long, a
break him to pieces. So *Tender-conscience* ma
no more ado, but ran away as fast as he cou
back to the Path again, so went forward up
Hill, rejoycing that he had escaped from *Spi
tual-pride*, who with flattering Speeches a
deceitful Words sought to intice him out
the Way, and bring him to Ruin, and swift D
struction. Then I looked after *Tender-conscien*
and saw that he went a great Pace upward, t
at length he came to the Top of the Hill, ev
to the Stage that was built
* *Part* 2. *p.* 60. punish such upon who shou
be afraid to go farther
their Pilgrimage, where *Mistrust* and *Timor*
had their Tongues bored through with a
Iron, for endeavouring to hinder *Christian*
his Journey, as was to be read on the Plates t
hung before the Stage.

Now I saw in my Dream, as *Tender-consci*
went along, that an old Man met him on
W

Way, whose Name was *Carnal-security*, and he spake to *Tender-conscience* in this manner:

"Friend, whence comest thou, and whither art thou going?

Tender-cons.] To whom *Tender-conscience* replied, "Sir, I came from the Valley of *Destruction*, and am travelling toward the heavenly Country.

Carnal-security.] "Truly you have undertaken a great and hazardous Journey, and the Perils you have gone through are many: But now the worst of your Way is past, the Rest being pleasant, safe and easy. It is convenient for you to rest your self a while after your Toils, and the wearisome Steps you have trodden since you first set forth from your Native Country; and especially since you must needs be tired and quite out of Breath, through the extream Steepness of the Hill *Difficulty*, which you last ascended. Therefore if you please to take up your Quarters with me, you shall be heartily Welcome; and you will be the better strengthened, and enabled to go forward on your Journey. My House stands not far from this Place, and if you will accept of my Offer, I will be your Guide to my Habitation.

Tender-cons.] "Sir, I must confess your Civility is very acceptable to me, and very seasonable at this Time; for indeed I am pretty well beat out with Travel, and besides, it grows toward Night; therefore, if you please, I will go along with you.

So

So they went along together, and the ol
Man had him through a Lane on the left Han
of the high Road, which brought them to
ſtately Palace, whoſe Gates ſtood wide open
and they came into the firſt Court, which wa
all green, and full of Flowers, having ſever
delightful Arbours artificially built round it, an
a Cryſtal Fountain in the Middle of the Cour
There were alſo beautiful Trees planted roun
it, on whoſe Boughs innumerable Birds of ſ
veral Kinds ſat chirping and finging, with a
mirable Harmony. So as they walked togeth
croſs the Court, there they met an antient Lad
accompanied by two beautiful young Damoſe
on whom ſhe leaned: The Name of the La
was *Intemperance*, and ſhe was the Wife
Carnal-ſecurity. Now it ſeems theſe two h
built this Palace here, to inveigle Pilgrims, a
ſeduce them out of their Way to the heaven
Country; as the Palace called *Beautiful*, w
built for the Relief, Comfort, and Direction
Pilgrims in their Journey. But poor *Tende*
conſcience knew nothing of all this; he th
had ſo lately eſcaped the Snare that *Spiritua*
pride had laid for him, was now caught in t
Gins of *Carnal-ſecurity*.

Now I ſaw in my Dream, that the Lady *I*
temperance bid *Tender conſcience* welcome to h
Houſe; and ſo did the two young Damoſe
that attended her, who were her Daughters, t
Name of the one was *Wantonneſs*, and t
Name of the other was *Forgetfulneſs*. Then ſ
deſired him to approach nearer to the Houſe
ſo they all walked together through the fi
Court, and came to the Entrance of the ſecon
the

re the Lady *Intemperance* desired them all to down, whilst she reached several Bunches of apes, which hung down from a Vine that vered the Place where they sat, and squeezed em into a golden Cup which she held in her nd, and having tasted thereof, presented it *Tender-conscience*, bidding him drink it off; he did accordingly, and presently he was in-icated therewith, and began to dally with rs. *Wantonness*; at which the Lady *Intempe-ce*, and her Husband *Carnal-security*, seemed t to be displeased, but rather to encourage n, by giving him another Cup full of the ce of the Grapes, wich worked so mightily his weak Head, that having tumbled and lied a while with Mrs. *Wantonness*, on a nk of sweet Flowers, at length he fell asleep the Arms of Mrs. *Forgetfulness*. Then they sed him to be carried into the Palace by two their Servants, and laid on a soft Bed in the t Chamber of the whole House, resolving, if ssible, to win him by all Means to tarry with m, and not to go forward on his Journey. To End they prepared an excellent Consort of sick, who were planted out of Sight of the d whereon *Tender-conscience* lay, yet so as they ght be heard as plain as though they had been his Bed-side, but could not be seen by him, e should awake out of his Sleep: And they re ordered to play the sweetest Airs and most lodious Tunes their Art could furnish m with, all the while he was asleep; and ewise to keep on playing, if he should chance awake. For it was the Nature of these apes, of whose Liquor he had drunk so plentifully,

tifully, to make ſome People ſleep many Yea
together, others to ſleep all their Life-time; an
very few had the Power to awaken, eſpecially
any ſhort time; and it was the Nature of th
Muſick to create Dreams in them that ſlept, ple
ſant, delightful, and inchanting Dreams. An
thoſe who died ſleeping, were carried out of th
Palace to a certain Place, where they we
tumbled into the Lake of *Deſtruction*, whic
Lake is at the End of that Path which led to th
left Hand, at the Bottom of the Hill *Difficult*
It is a Burning Lake, and has burned from th
Beginning of the World, and will do ſo fo
ever and ever. Now this was the End of tho
poor Wretches, who being ſeduced into th
Houſe of *Carnal-ſecurity*, and having drunk
the Wine of *Intemperance*, and committed Foll
with *Wantonneſs*, at length fell aſleep with *Fo*
getfulneſs; who, if they die ſleeping, are forthwi
caſt into the burning Lake, *which is the ſecon*
Death.

Now it came to paſs, that though *Tende*
conſcience ſlept a great while, being lulled by th
Sound of ſuch incomparable Melody; yet the
having not taken Notice of his ſtrong Crutc
which he had in his Hand, nor knowing it
ſecret and wonderful Virtues, did not remo
it from him; by which Means he at length
woke from his Sleep, rouzing himſelf up, an
wondering from whence all this delicious Ha
mony ſhould come. For his Crutch being i
his Hand all the while he ſlept, at length,
he went to turn himſelf in his Sleep, he h
himſelf a Blow in the Eyes with the Crutc
which wakened him. Then he began to wo
de

as I said, where he was, and how he came
e, and what Musick that was. At length he
ed to Mind, how an old Man had invited
into his House very kindly, and how his
y had given him of her Wine to drink, and
he had dallied with Mrs. *Wantonness*; but
could not call to Mind how he came upon
Bed, but concluded, that he had been drunk,
so brought into the Palace; and with this
ught, and the pleasant Harmony of the Mu-
he was just ready to fall asleep again, but
at the same Instant there came such a ter-
Clap of Thunder, as was almost enough
ave awaked the very Dead. At this his Heart
ked within him, and the Musick ceased
ing. So he rose from his Bed, and looking
at the Windows, he saw the Air extreamly
ned, saving only some Intervals of Light-
g, which accompanied with Thunder, seemed
reaten the Destruction of the World. Poor
der-conscience wept bitterly when he perceived
a dreadful Tempest hanging over his Head,
he in a strange Place, not half Way his
ney; this made him very melancholy and
ive, and he burst out into these mournful
ressions by himself:

Wretch that I am, what will become of
e! Where shall I hide my self from the fierce
nger of the Lord, or how shall I escape his
avy Displeasure? I doubt I have done a-
s in coming into this Place, and sleeping
ay my precious Time, which is the Reason
t God is angry, and thunders in the Ears
my Soul: Horror and Confusion flash
ough my Conscience like Lightning: I

know

" know not what to do, nor where to turn m
" Face for Comfort'. Then he looked for h
Crutch, and could not find it at first, whic
made him lament very grievously; but at la
he bethought himself of the Bed wherein h
slept; so he ran thither, and there he found
to his no small Comfort and Joy. Then he pr
pared himself to go down Stairs, but just as
was about to go from the Window where
flood, there came another Clap of Thunde
which made the very House to shake, and aft
the Thunder he heard a Voice whispering hi
in the Ear, and saying, *Get thee out of this Pla*
and beware of the Woman with the Golden Cup
her Hand, and of all that belongeth to her, for h
Ways are the Ways of Death: Sin no more, les
worse Thing come upon thee. This made po
Tender-conscience to tremble afresh, so that t
Joints of his Knees smote one against anothe
and he hasted to go down Stairs; at which t
Musick began to play again so sweetly, that
had much ado to leave it; But remembring t
Thunder and Lightning, and the Voice he h
heard, he went resolutely down; and, as
was going through the Hall, he saw the Ta
spread with all manner of Dainties, and hea
the Voices of young Men and Maidens, as
thought, singing deliciously, which made h
again stand still a while to listen to their M
sick. Then came one to him, named Mr. *Gl*
tony, and desired him to sit down, and eat wh
liked him best, telling him withal, that
Entertainment he saw there before his Ey
was prepared on purpose for Pilgrims; a
how that many that were travelling tow

e City of *Sion*, did call in here, and partake of e Dainties this Place afforded, it being built for e Eaſe and Pleaſure of Pilgrims. Then the young len and Maids ſeconded Mr. *Gluttony* in their ong, while ſeveral Inſtruments of Muſick ayed to them in Conſort; and this was their ong:

r Pilgrims here may eat, and drink, and ſleep,
uilſt them in Safety their good Lord will keep.
ll to, fall to, poor Man, and take your Fill,
Nature's Pleaſure there can be no Ill.
vain our King's indulgent Hand ſupplies
at peeviſh Man his longing Soul denies.

This was enough to have ſtaggered a ſtouter an than *Tender-conſcience*, and he himſelf uld not have reſiſted ſo powerful a Tempta- n, had it not been for the Remembrance of Thunder and the Voice: Alſo he called to ind that Saying of the holy Jeſus, *To do the ill of my heavenly Father, is both my Meat and my ink.* So he turned away from Mr. *Gluttony*, d went apace out of the Hall without giving n one Word, though he followed him, and reated him to ſit down, and make merry h the good Chear that was before him. en old *Carnal-ſecurity* met him at the Hall- r, which opened into the Inner Court of Palace, and he took him by the Hand, ask- him, Whither he was going in ſuch e?

ender-conſ.] To whom *Tender-conſcience* re- d, I am going forward on my Journey.

Carnal-secu.] Ay, but tarry and eat first, for you have a long Way to walk, before you find another House; and therefore it is not convenient for you to go out fasting from hence, lest you faint by the Way.

Tender-conf.] It is written, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

Carnal-secu.] This is not applicable to your Case, you must not expect to be fed by Miracles; Meat and Drink are appointed for the Support of our frail Bodies, and therefore it is a foolish Preciseness to abstain from Eating when we have absolute Need of it.

Tender-conf.] Ay, but I have no such absolute Need of Eating, or Drinking, either, at this time it being early in the Morning; and I have read in a certain Book thus; *Woe be to thee, O Land, when thy Princes eat in the Morning; but blessed is the Land whose Princes eat in the due Season for Refreshment, and not for Riotousness.*

Carnal-secu.] Neither is this Saying any way applicable to you; for you are no Prince but a poor Pilgrim, and this is spoken altogether of Princes.

Tender-conf.] Yes, I am a Prince, and am going to take Possession of my Crown and Kingdom; for we are made Kings, and Princes, and Priests unto God, and we shall reign with him for ever; and therefore cease to perswade me in this Manner, or to retard my Journey, for I will go on in the Strength of the Lord my God.

Carn

Carnal ſecu.] Well, ſince you are ſo obſtinate hat you will not hearken to my Counſel in this oint, pray be adviſed to drink before you go, yonder Vine, where you ſee the Grapes hang thick and plump.

Tender-conſ.] No; neither will I drink in this lace; for I remember how I drank of the Juice thoſe fatal Grapes, and they intoxicated me, that I committed Folly with Mrs. *Wanton-ſs*, and ſlept away my Time, when I ſhould ve been going forward on my Journey; and believe you have a Deſign upon me to make e drunk again, or elſe you would not preſs ſo rd.

Now by this time, as they went on talking gether, they came to a Fountain of Water clear Cryſtal, and Mrs. *Wantonneſs* was bathing ſelf in the Fountain, who, when ſhe ſaw *nder-conſcience* going out of the Court with Father, ſhe ran out of the Fountain, naked ſhe was, and embraced him, and prayed him tarry a while longer. This was a grievous mptation, and he knew not how to reſiſt it, ſhe uſed ſuch alluring Arts, and fawning icks, as had almoſt conquered him; but at gth, calling to Mind the terrible Thundering Lightning, with the Voice which followed m, he ſuddenly ſprang out of her Arms, and away as faſt as he could; neither did he ſtop he came out of the outermoſt Gate of the ce, and till he was got into the High-way n, where *Carnal-ſecurity* firſt ſeduced him. n he went on ſinging,

Carnal-ſecu.] Ay, but tarry and eat firſt, for you have a long Way to walk, before you find another Houſe; and therefore it is not convenient for you to go out faſting from hence, leſt you faint by the Way.

Tender-conſ.] It is written, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

Carnal ſecu.] This is not applicable to your Caſe, you muſt not expect to be fed by Miracles; Meat and Drink are appointed for the Support of our frail Bodies, and therefore it is a fooliſh Preciſeneſs to abſtain from Eating when we have abſolute Need of it.

Tender-conſ.] Ay, but I have no ſuch abſolute Need of Eating, or Drinking, either, at this time it being early in the Morning; and I have read in a certain Book thus; *Woe be to thee, O Land, when thy Princes eat in the Morning; but bleſſed is the Land whoſe Princes eat in the due Seaſon for Refreſhment, and not for Riotouſneſs.*

Carnal-ſecu.] Neither is this Saying any way applicable to you; for you are no Prince but a poor Pilgrim, and this is ſpoken altogether of Princes.

Tender-conſ.] Yes, I am a Prince, and am going to take Poſſeſſion of my Crown and Kingdom; for we are made Kings, and Princes, and Prieſts unto God, and we ſhall reign with him for ever; and therefore ceaſe to perſwade me in this Manner, or to retard my Journey, for I will go on in the Strength of the Lord God.

Carn

Carnal ſecu.] Well, ſince you are ſo obſtinate hat you will not hearken to my Counſel in this oint, pray be adviſed to drink before you go, t yonder Vine, where you ſee the Grapes hang o thick and plump.

Tender-conſ.] No; neither will I drink in this lace; for I remember how I drank of the Juice f thoſe fatal Grapes, and they intoxicated me, o that I committed Folly with Mrs. *Wanton-eſs*, and ſlept away my Time, when I ſhould ve been going forward on my Journey; and believe you have a Deſign upon me to make e drunk again, or elſe you would not preſs ſo rd.

Now by this time, as they went on talking gether, they came to a Fountain of Water clear Cryſtal, and Mrs. *Wantonneſs* was bathing r ſelf in the Fountain, who, when ſhe ſaw *nder-conſcience* going out of the Court with Father, ſhe ran out of the Fountain, naked ſhe was, and embraced him, and prayed him tarry a while longer. This was a grievous mptation, and he knew not how to reſiſt it, ſhe uſed ſuch alluring Arts, and fawning icks, as had almoſt conquered him; but at gth, calling to Mind the terrible Thundering Lightning, with the Voice which followed m, he ſuddenly ſprang out of her Arms, and away as faſt as he could; neither did he ſtop he came out of the outermoſt Gate of the ce, and till he was got into the High-way n, where *Carnal-ſecurity* firſt ſeduced him. n he went on ſinging,

My Soul like to a Bird, from Fowler's Snare
Escaped is, while after me they stare:
Their Ways are pleasant, but they sting at last:
Woe be to them that in their Nets are cast.
They Spread their Gins on ev'ry Side for Men,
Seducing Souls to their enchanted Den:
All's fair without, but rotten is within;
Fair is the Form, but black the Guilt of Sin.

At length he came to the Place where th Lions lay, who began to roar at the Sight o him, which put him into a great Fright; fo that he stood still at first, but calling to Min what he had seen in the Cave of *Good-resolu tion*, concerning the Dangers which those brav Worthies had encountered and overcome, h took Courage, and went boldly on his Wa brandishing his Crutch toward the Lions; a which they immediately ceased their Roarin and lay still while he passed by, and came t to the Gate of the Palace called *Beautifu* where the Porter stood ready to receive him but first he examined from whence he came, an whither he was going?

Tender-conf.] Sir, I am come from the Valle of *Destruction*, and am going toward the ho *Sion* or heavenly *Jerusalem*.

Porter.] Did you come in by the *Wicket-ga* which is at the Head of the Way of *Life*?

Tender-conf.] Yes, Sir; and was directed one *Good-will*, who kept that Gate, to call at t House of the *Interpreter*.

Porte

Porter.] Let me ſee your Paſs, that I may ſhew it to one of the Virgins; who if ſhe be ſatisfied in your Truth, will receive you hoſpitably, and ſhew you the Civilities of this Houſe.

So *Tender-conſcience* pulled out his Paſs, and gave it to *Wachful* the Porter; who immediately rang a little Bell, at which the Virgin *Diſcretion came out*, and the Porter told her what *Tender-conſcience* was, and whither he was going; withal, giving her the *Interpreter*'s Paſs to read, which when ſhe had peruſed and marked the Seal, ſhe deſired him to walk in. So ſhe had him to the Hall, and there came to him *Prudence*, *Piety*, and *Charity*, and welcomed him to the Houſe, and brought him a little Wine and a few Figs, to refreſh himſelf at preſent till Dinner ſhould be ready; for they ſuppoſed him to be weary and ſpent, in getting up the Hill *Difficulty*, not knowing that he had taken a long Reſt and Sleep in the Houſe of *Carnal-ſecurity*. But he voluntarily told them how he met with an old Man, as ſoon as he was paſt the Stage on the Top of the Hill, who invited him into his Houſe, which, ſaid he, is a ſtately Palace, on the left Hand of the high Road: So he told them all that happened to him in that Place, and how he was forced at laſt to take up his Heels, and run away from Mrs. *Wantonneſs*.

Then *Piety* deſired to know his Name, and he told her, ſaying, *My Name is* Tender-conſcience.

Well, says she, *Tender-conscience*, you have escaped one of the greatest Dangers upon the Road: for the old Man who inticed you into his House, is called *Carnal security*, and his Wife is the Lady *Intemperance*, who is always to be seen with a golden Cup in her Hand full of Enchantments, whereby she intoxicates those that drink out of it.

Tender-conf.] Ay, says *Tender-conscience*, I believe that was the Lady, who gave me the Juice of Grapes to drink out of a golden Cup, when we were entring the second Court.

Piety.] And did you not see her two Daughters, Mrs. *Wantonness*, and Mrs. *Forgetfulness*?

Tender-conf.] I know not their Names, said he, but I saw two beautiful young Damosels waiting upon the Lady *Intemperance*; and I, being overcome with the Strength of the Wine fell to dallying with one of them, till at length I fell asleep in the other's Arms.

Piety.] These are the same that I mean, and they use to betwitch Men to Destruction, if once they come within their Arms, especially if they fall asleep therein. But how could you get away from them again? For they use to have so many Tricks and Artifices to intangle those that come once within their Doors, that not one in ten gets out of their Clutches without suffering some great Damage.

Tender-conf.] Oh, said he, I tarried talking and arguing the Case with the old Man so long that I had almost lost the Day; for as we were discoursing together, his Daughter came out of a Fountain stark-naked, and imbraced me, using all the inticing Words imaginable, to stir

me from going away; but I finding my self not able to struggle, or resist so powerful a Temptation, all on a sudden gave a Spring out of her Arms, and ran away as hard as I could drive.

Piety.] In this I commend your Conduct; for though it be said, *Resist the Devil, and he will flee from you*; yet it is to be understood of other Temptations. For when any one is tempted to unchaste, or lascivious Actions, there is no Time for disputing. A resolute and speedy Flight is the only Way to secure the Victory. The Soul may stand the Battle against Adversities, Persecutions, Crosses, and the like; but Pleasures must be subdued by retreating from them: *He that touches Pitch, shall be defiled*, says the Wise Man; *And he that stands Capitulating with the Temptations of Uncleanness, is in Danger to fall.* The Soul, like Wax, is hardned by cold and stormy Weather; but in the Sun-shine of Prosperity, and the Heat of Lusts, she melts and becomes effeminate and yielding. Therefore well said one of old, *Flee youthful Lusts which war against the Soul*; he does not say, stand and face them, and resist them, but flee them, avoid them, avoid them as a Pest, run away from them. It is in some Degree the same in that common Vice which this Age does so much, and so shamefully abound in, I mean excessive Drinking: Men think they may safely venture into Company, without being obliged to drink; and when they are in Company, they think they may drink a little, without doing themselves any Harm; not considering, that that Little does but embolden them to venture on more; every Glass they pour down, depriv-

ving them of ſo much of their Reſolution and Strength to reſiſt; and when they come to be doubtful, whether they ſhall let this one Glaſs more go down, they throw down the Senſe of their Soul, their Reaſon, and expoſe her to be polluted by the Height of Debauchery and Folly, letting into their unguarded Breaſts, a Flood of vain Paſſions, with their Superfluity of Drink: Thus by little and little the poor Soul comes at length to ſuffer Shipwrack. In ſuch a Caſe the only Remedy is, to fly the firſt Occaſions and Temptations, to ſtop the Avenues of the Soul, to ſet a Guard upon the Senſes, and reſtrain the Imagination within its proper Limits. A Man ought not ſo much as to fancy that Company pleaſant or delightful, by keeping of which, he runs the Hazard of his Soul's Health. Much leſs ought he to follow them and court them; nay, rather let him refuſe, when courted by them: 'Tis much better to be thought ill-natured, and uncomplaiſant to others, than to be really ſo to one's ſelf, by ruining my ſelf to oblige my Acquaintance.

Charity.] There are ſome Souls that are naturally ſo affable and courteous, ſo ſoft and pliant, that they comply oftentimes with Company more through the Flexibleneſs, and Sweetneſs of their own Diſpoſition, than out of any real Inclination to Debauchery; nay, while they loathe the Drink, they cannot forbear obliging their unreaſonable Companions. This is a great Weakneſs, and though it may be capable of admitting ſome Excuſe, on the Account of that Sweetneſs of Temper from whence it flows; yet 'tis nevertheleſs dangerous and

and therefore must not be palliated, lest in so doing we turn Advocates for Vice.

Prudence.] If you please, let us break off our Discourse for the present, and go to Dinner, which is now ready, for the Bell rings. So they all rose and went into the Refectory, or Drinking-room, where were more Virgins of that Society waiting for their coming, who all welcomed *Tender-conscience* to the House, every one saluting him with a particular Congratulation; and then they sat down in exquisite Order and Silence. After the Divine Blessing was invoked, one of the Virgins, whose Name was *Temperance*, carved out for the Rest, for that was her Office, while another of them, named *Decency*, waited at the Table. Here was no loud Laughter to be heard, no offensive or unseemly Jests broached, but a modest Chearfulness crowned the Entertainment. They had Plenty without Riot, Variety without Extravagance; and *Frugality* and *Bounty* seemed to hand in the Dishes together. They ate to nourish Nature, not to pamper Lust, or cloy the Appetite, and they rose from the Table lightsome and well refreshed, having returned Thanks to the Sovereign Giver of all good Gifts, to the Creator and Preserver of all Mankind, for refreshing them with his good Creatures.

Then one of the Virgins, named *Health*, proposed to the Company, that it would be convenient and pleasant to take the Air in the Garden after Dinner: To which they all readily consented, and *Discretion*, *Prudence*, *Piety*, *Charity*, and *Temperance*, took *Tender-conscience* along with them into a Mount, which gave them

a lovely Prospect of the Country round about: And there they sat down under the Shade of a broad spreading Sycamore, and fell afresh into Discourse: *Tender-conscience* being desirous to learn the Reason of their living thus in a Society together, and to know the Rule and Manner of their Life; to whom *Piety* thus replied:

Piety.] When we were young, and lived at home with our Friends, we were daily exposed to innumerable Vanities and Follies, and were carried away with the Flood of Custom: Yet being religiously inclined from our Childhood, we, by degrees, as we grew up, began to grow sick of our carnal Education, and to despise the Vanities and Fooleries of the World; and sought for a Place where we might be free from them, and where we might serve the Lord both Night and Day in all Holiness and Purity of Life. So, after much Enquiry, and diligent Search, at length we were informed, that a certain holy Woman, named *Religion*, had built her a House in this Place, and that she being an especial Favourite of the King of this Country, was permitted to gather together a certain Number of Virgins, who were willing to renounce the World, and live in this Retirement with her; having a particular Charter granted them, whereby they should for ever be free from certain Taxes, Imposts, and Homages, which the other Subjects were obliged to pay, on Condition they would make it their Business to observe such and such Laws and Statutes, as the aforesaid holy Woman *Religion* should prescribe unto them, and to live in true Obe-

Obedience to her Commands all the Days of their Lives. Whereupon we were presently inflamed with a fervent Desire to see this Woman, and if possible, to come and live with her, (I speak for us all, because I have heard the Rest of my Companions here own the same Inclination as I my self had;) so we consulted no longer with Flesh and Blood, but immediately resolved to wait upon her, and declare our Intentions, hoping to find Favour in her Eyes, and to be admitted into her Society; which we did accordingly; And having made her a Visit, and heard her heavenly Voice, we were ravished more than ever, and grew impatient till we were taken into the House. At length our Wishes were fulfilled, our Desires granted, and here we have lived ever since, and would not change our Life for the whole World; for this Woman is of a sweet Temper, and all her Laws are pleasant, her Yoke is easy, and her Burden light.

Charity.] Not that we condemn all those who do not live in such a State, or just according to our Rules; for without doubt many do live mixed with the Rest of the World, yet keep themselves unspotted from the Vices of the World; but they are exposed to greater Danger, they run the Risque of more Temptations than we. For here one Spirit and Soul (as it were) animates us all; Holiness and Purity are all that we aim at, and we mutually encourage one another, assist one another, and forward one another in Practice of it. We have no Cares to imbitter us, nor vain Pleasures to debauch us; we have no Honours to tempt us

to

to Ambition, nor Riches to make us covetous All our Ambition is to approve our selves blameless in the Sight of God; and all the Riches we covet are those which never fade away, the Gifts and Graces of the Holy Ghost.

Tender-conf.] But I suppose you have some particular Laws and Rules, to which you are obliged to conform your selves, which I should be glad to know.

Piety.] Yes, we have so, and I will acquaint you with them in the best Manner I can.

" 1. We are obliged to rise every Morning be-
" fore the Sun, and then we join all together
" in Prayer and Praises to the great God of
" Heaven, thanking him for his past Blessings
" and imploring his Favour and Protection over
" us.

" 2. Then every one goes to their proper Busi-
" nesses, as belongs to their Office, till the
" Time of Refreshment, and so again till Din-
" ner.

" 3. We are obliged to entertain all Pilgrims
" that are travelling toward the heavenly Coun-
" try; provided they shew their Pass, or give
" such an Account of themselves as may be
" thought equivalent.

" 4. At the Close of the Day, we are obli-
" ged to join all again in Prayer and Praises, as
" in the Morning.

" 5. We are obliged to keep and maintain
" the King's Armory, and to furnish all Pil-
" grims with Weapons and Armour of Proof
" gainst all Dangers and Disasters whatso-
" ever.

These are the general and most important Laws of our Society, but besides these, we have many particular Rules of less Note, though very good, and in a Manner necessary to our Well-being: All which it would be too tedious to rehearse.

Temperance.] *Only give me Leave to insist upon the Statute of Moderation in Eating and Drinking, which we are straitly charged to keep under severe Penalties, which I suppose you have forgot.*

Piety.] 'Tis true indeed, I had forgot to mention it, and am very glad of that Forgetfulness; since I have thereby given you an Opportunity of discoursing more at large upon that Subject, who are best able to do it, as being appointed the particular Interpreter of this Statute; therefore pray inform the Pilgrim about it.

Temperance.] *This Statute of Moderation in Eating and Drinking, is grounded on this Consideration:*

That *Adam* fell by Eating the forbidden Fruit. The first Sin that was committed in the World by Mankind was by Eating. Now, though it be not certain whether it proceeded from some natural Contagion in the Fruit which *Adam* ate, or from the venomous Breath of the Serpent, that recommended it to *Eve*, or from any other hidden Cause; yet we are sure, that whereas *Adam* was before in the full Perfection of human Nature, being the lively Image of the glorious God; his Soul being full of the Beams of Eternal Light, his Understanding clear and serene as the Morning, his Will regular and obedient to his Reason, his Body

in

in perfect Vigour and Health, Beauty and Proportion, Impassible and Immortal; no sooner had he tasted the fatal Morsel, but a strange Alteration befel him: The Image of God was immediately defaced and sullied, his Soul grew dark and cloudy, his Understanding and Reason became dull and unactive, and his Will went retrograde; in short, all the Faculties of his Soul were dislocated and disjointed. As for his Body, it became weak and unhealthful, subject to divers Casualties, Sicknesses, and Infirmities, and at last to Death it self. This was the Effect of irregular Eating. Nor did the Mischief rest here; but he transmitted it to his Posterity, conveying all these ill Qualities of Body and Soul to his Children, whereby all the Generations of Men in the World are under the same Misfortune, corrupted both in Body and Soul, conceived in Sin, and brought forth in Iniquity. But as if we were not unhappy enough in this Original Depravation of our Nature, the greatest Part of Mankind endeavour to increase the Misery, by their own actual Repetition, and continual Practice of the same Crime; Gluttony and Drunkenness reigning over the greatest Part of the World. This is the Reason why the Statute of Moderation in Eating and Drinking is so strictly enjoined to this Society; and it were well if all the World would observe it; then would there be sound Minds in sound Bodies.

Tender-conf.] *Wherein does this Moderation in Eating and Drinking consist?*

Temp

Temp.] It consists in Bridling and Regulating e Appetite, as to the Quantity and Quality of Meats and Drinks.

Tender-cons.] *Pray shew me how it consists in ridling the Appetite, as to the Quantity?*

Temp.] It teaches us to eat and drink no more a Time, nor no oftner in a Day, than is quisite to preserve the Body in Health, to ffice Nature, and refresh the Spirits. It is a aming of the Body, and bringing it into Subction to the Soul, that so the inferiour Falties may be subservient to the Superour.

Tender-cons. *But how shall a Man know how uch will exactly serve to keep the Body in Health, suffice Nature, and refresh the Spirit, since there as many different Constitutions in the World, there are Fancies?*

Temp.] The Way to know this, is for every e to observe his own Temper, and then they ll quickly find out the true Measure, and pro- Time, of Eating and Drinking. Only take s for a general Rule, That it is by all Means nvenient to rise from Table with an Appetite, d to have a Mind, after a Meal, as well disfed for Labour, for Exercise, or for Prayer, as was before. He that eats and drinks beyond , breaks the Rule of Moderation; for the d of Eating and Drinking is to refresh Na-, and make it more vigorous and active, and to render it dull and heavy.

Tender-cons.] *Pray tell me what good Effects Moderation produces in the Soul, and how it rks them?*

Temp.

Temp.] Great certainly, and manifold are the Benefits which redound to the Soul, from the conſtant Practice of this Moderation in Eating and Drinking: For though the Soul be of it ſelf an immortal and impaſſible Eſſence, yet while it is joined with our mortal Body, it partakes of all it Conveniencies and Inconveniences: If the Body be in Pain, the Soul ſuffers with it, if the Body feels Pleaſure, the Soul enjoys it likewiſe. Nay, rather, 'tis the Soul that is alone ſenſible of every Thing that happens to the Body; for the Body of it ſelf is but dead and unactive Matter, uncapable of Senſe or Motion in it ſelf; 'tis the Soul which gives Life, Motion, and Senſe to it. Now therefore as the Body is maintained in Health and Vigour, ſo does the Soul flouriſh and triumph with her ſelf; on the contrary, when the Body is ſickly and weak, the Soul languiſhes by Sympathy. He therefore that eats and drinks to Exceſs, and thereby cloys his Stomach, fills his Body full of contagious Humours, and ſows the Seeds of many Diſeaſes in his own Bowels. This Man is no Friend to his Soul, for ſhe by this Means grows dull and ſluggiſh, dark and cloudy, ſad and melancholy, and void of all Pleaſure and Comfort. Whereas, on the contrary, he that bridles his Appetite, and eats and drinks no more, nor oftner than ſuffices Nature, and refreſhes his Spirit, his Soul is always lively and vigorous, ſprightly as Youth, and ſerene as the Morning, full of Light and Comfort; and in a holy Triumph ſhe often ſoars aloft, and basks in the Rays of Eternal Brightneſs, deſpiſing the World and all the

in it, excepting her own Tabernacle, which always kept neat and clean; and therefore she kes Delight to repose her self therein, when e the Eagle, she is tired with her lofty Flights. ur Bodies are the Temples of the Holy Ghost, d he that pollutes them with Riot and Un-eanness, is guilty of Sacrilege. And therefore, ell said *Solomon*, *Be not a Companion of Wine-bbers, and riotous Eaters of Flesh.*

Tender-conſ.] *I thank you for your good and holeſome Talk: Now pray ſhew me how Mode-tion in Eating and Drinking conſiſts in bridling e Appetite, as to the Quality of Meats*, &c.

Temp.] In order to the better clearing up of s Point, it is neceſſary to look back to *A-m*, who, we find, had Permiſſion and Leave en him to eat of all the Fruits in the Garden *Eden*, but only he was forbid to taſte of the uit of the Tree of Knowledge of Good and il. And afterwards, to intimate that God ok an eſpecial Regard to the Qualities of an's Food, he was told by God what Sorts of uits and Herbs ſhould be his Diet, and which uld be Food for the Beaſts: Of every Herb ring Seed, and of every Tree bearing Fruit was allowed to eat: And the Graſs of the ld was appointed for the Beaſts. Here we y obſerve, that there was no Mention made yet of Fleſh or Fiſh to be eaten, no not till r the Flood; ſo that many are of Opinion, the Fathers before the Flood did eat no nner of Fleſh, and it is not improbable that was the Reaſon of their living ſo very g, nothing more conducing to Health and g Life, than an Aſcetick Diet, that is, a Diet

Diet of Fruits, Roots, and Herbs, Honey, Oi
&c. without Fleſh, or Fiſh.

The firſt Time we read that God gave to Ma
a Licenſe to eat Fleſh, was after the Flood, whe
he bleſſed *Noah*, and his Sons, ſaying unto them
" Be ye fruitful and multiyly, and repleniſh th
" Earth; and the Fear of you, and the Dre
" of you ſhall be upon every Beaſt of the Eart
" and upon every Fowl of the Air, upon all th
" moveth upon the Earth, and upon all the Fiſh
" of the Sea, into your Hands are they delivere
" Every moving Thing that liveth ſhall be Me
" for you, even as the green Herb have I giv
" you all Things; but Fleſh with the Life ther
" of, which is the Blood therof, ſhall you n
" eat. So that you may ſee that even in t
firſt Licenſe to eat Fleſh, Man was reſtrain
from eating it with the Blood; which Reſtrai
was afterwards more particularly confirmed
the Law of *Moſes*, when the Fat was a
forbidden to be eaten in the
Lev. vii. 23, 24, 25, 26, 27. Words, *Speak unto the Ch
dren of* Iſrael, *ſaying, Ye ſh
eat no Manner of Fat, of O
of Sheep, or of Goat*, &c. which Prohibiti
muſt needs have Regard to the Quality of F
And a little afterwards, there is a Sepa
tion made between
Lev. xi. 23. *to the End.* Meats that were to
eaten, and thoſe that w
not, between the cl
and the unclean Beaſts, Birds, and Fiſhes. Wh
Law was ſtrictly obſerved by the Children
Iſrael throughout their Generations, and
to this Day; Now without doubt, it

n the Account of the different good or ill ualities that reſided in the Fleſh of theſe Creaes, that ſome were forbidden, and others owed.

And though this Law was aboliſhed by the oming of Chriſt, yet we find the Apoſtles in eir Council at *Jeruſalem* forbid the Eating of hings ſtrangled, and commanded the Chriſtis to abſtain from Blood.

nd in the Lives of the poſtles, it is recorded that ne of them abſtained from all Fleſh during ir Lives. And not only the Apoſtles, but ner Chriſtians in thoſe Days were abſtemious, ing chiefly upon Herbs, or the like Subſtance, *Paul* witneſſes in his Epiſtles to the *Corians*. *Act.* xv. 19, 20.

Upon the whole Matter, we may conclude, t all this Caution and Care about the Difence of Meats from the Beginning of the orld to the Flood, and from the Flood to the ing of the *Moſaick* Law, and from thence to Times of the Apoſtles of Jeſus Chriſt, would have been, had there not been ſome greater aſon for it, than barely to try Mens Obence, or to furniſh them with Emblems of tue and Vice, as ſome hold. There muſt ſomething in the Natures of living Creatures, ne different Qualities that occaſioned one t to be forbidden, and another allowed. And ugh we are not obliged now to keep the w of *Moſes*; yet I cannot find upon what ounds many Chriſtians take the Liberty to contrary to the Ordinance of the Apoſtles

of

of Christ, in eating Blood and Things strang
led.

Tender conf.] *I remember I have heard th*
Point handled before by some Disputants; and
this last Part of your Discourse it has been a
swered, That Jesus said, Not that which goe
into a Man defileth him, but that which come
out. *And Paul* says, To the Pure, all Thin
are pure. *And he called the Doctrine of,* Tou
not, Taste not, Handle not, *a Doctrine of worl*
Elements, and beggarly Rudiments.

Discretion.] But then if that Saying of Chr
be taken literally, one may venture on all ma
ner of venomous living Creatures without Da
ger of Hurt. Without doubt, there is a discre
Choice to be made in our Diet, as to the Qu
lities of the Things we eat and drink, and eve
one in this is left to his own Conduct; on
this general Rule ought to be observed, Th
we forbear eating and drinking such Things
we find by Experience, or know by comm
Observation, to be prejudicial to Health, l
pediments of Virtue and Devotion, Spurs
Vice and Passion, by intoxicating the Bra
heightning the Blood, disordering the Spir
or by any other Ways being subservient
the Works of the Flesh, or the Temptatio
of the Devil. In so doing, we shall
well.

Prudence.] And as to that Saying of *Paul,*
the Pure, all Things are pure; it may well
retorted, that the same Apostle said in anot
Place, * *All Things are law*
to me, but all Things are not
pedient: All Things are law

* 1 Cor. vi. 12.

me, but I will not be brought under the Power y Thing. To which he immediately ſubjoins eſe Words, [*Meats for the Belly, and the Belly Meats; but the Lord ſhall deſtroy both it and em.*] Now by this Coherence of the Text it plain, that he ſpoke in Reference to the Li-rty that was given to Chriſtians in eating; ewing, that though they were freed from the ict and punctual Obſervation of the Moſaick aw, according to the Letter; yet, that ne-rtheleſs they were obliged by the Law of Pru-nce and Chriſtian Virtue, to make ſuch an lection of Meats, as might neither offend Cha-y, nor interfere with the grand Deſign of Re-ion, which is to make us more holy and pure, more licentious and prophane.

Charity.] Your mentioning the Offence which ay be given to *Charity*, by diſſolute Liberti-ſm in Eating, puts me in mind of another ſſage of the ſame Apoſtle, here he ſays, *If Meat make my other to offend* (or be ſcandali-d) *I will eat no Fleſh while the World ſtandeth, I give Scandal to my Brother.* Certainly *Cha-y* is the very Flower and Quinteſſence of all riſtian Virtues, the particular Glory of the riſtian Religion, and the fulfilling both the aw and the Prophets. He that pretends to riſtianity, and has not *Charity*, is an Infidel Maſquerade, a Spy upon the Faith, a religi-s Juggler, a dead Mimick of Divine Life; runs with the Hare, and holds with the ounds; he mocks God, cheats Man, and mns himſelf; he is the very Sink of Sin, for him all the Vices in the World diſembogue them-

1 *Cor.* viii. 13.

themſelves, as in a common Emunctory. Bu
leſt I be miſtaken by thoſe that hear me give th
Character of a Man that wants Charity, I wi
explain my ſelf more at large, and give you
particular Deſcription of this Radical Virtue.
do not mean by Charity, only that Branch of
which bears the Fruits of material good Work
in feeding the Hungry, giving Drink to the Thi
ſty, clothing the naked, viſiting and redeemin
Priſoners and Captives, harbouring thoſe th
want a Place to lay their Heads in, viſiting an
relieving, comforting and healing the Sick, an
the like Acts of Mercy. Charity is of a far large
and more ſpiritual Extent than all theſe goo
Works amount to: Nay, ſome of them may b
performed without Charity, as good *Paul* witne
ſes, when he ſays, * *Though*
* 1 *Cor.* xiii. 3. *beſtow all my Goods to feed th*
Poor, and though I give my Bo
to be burned, and have not Charity, it profiteth m
nothing. In which words he plainly ſuppoſe
that many outward good Works may be done
and yet the Doer of them may want Charity
Therefore when I ſpeak of Charity, I underſtan
that Divine Accompliſhment of the Soul, whic
the ſame Apoſtle in the following Words de
ſcribes: † *Charity ſuffereth*
† 1 *Cor.* xiii. 4. *long, and is kind; Charity en*
vieth not; Charity vaunteth
not it ſelf; is not puffed up; doth not behave i
ſelf unſeemly; ſeeketh not her own; is not eaſi
provoked; thinketh no Evil; rejoyceth not in Iniqui
ty, but rejoyceth in the Truth; beareth all Things, be
lieveth all Things; hopeth all Things; endureth a
Things. This is the compleat Character of *Cha*
rity

y, and he that makes it good in his Practice, is erfect Christian, a Believer in his true Colours, Champion of the Faith, an *Israelite* indeed, in om is no Guile, a living Stone in the Tem- of God. He runs with Patience the Race t is set before him. He practises Sobriety, ghteousness, and Godliness toward God, and an, and himself. His Soul is the Receptacle Goodness, the Center of Piety, in which Virtues delight to inhabit. In all Things has a holy Tenderness, and acts even to the riosity and Niceness of Divine Love. Though Body dwells on Earth, his Soul lives in aven; he couches under the Shadow of Trees of Paradise; he breathes immortal s, and often tastes of the Fruits of the Tree Live.

Now to apply this to the Subject you have n handling; I say, that a Man endued with s Divine and Supernatural Gift of Charity, e loves God above all Things, so he loves Neighbour as himself, and will in all Things compose himself, as to be void of Offence h toward GOD and Man. He will (in Things indifferent) comply with the Pre- ssions, Prejudices and Customs his weak Brother. ★ To the *Jews* he became as a *Jew*, that might win the *Jews*: To m that are under the Law, as under the w, that he might gain them that are under Law. To them that are without the Law, without the Law, (being not without Law God, but under the Law to Christ) that he ght gain them that are without the Law: To

*1 Cor. ix. 20, 21, 22.

To the Weak, he will become as weak, that he may gain the Weak: He is made all Things to all Men, that by any Means he may save some. With them that eat Flesh, he will eat likewise, *asking no Questions for Conscience sake, for the Earth is the Lord's, and the Fulness thereof.* With those that abstain, he will practise Abstinence, * *Whether he eats or drinks, or whatever he does, he does all to the Glory of God; giving none Offence, neither to the Jews nor to the Gentiles, nor to the Church of God; but pleasing all Men in all Things, not seeking his own Profit but the Profit of many, that they may be saved.* This is the Practice of a perfect Christian; this is the ultimate End of the Commandments, the *Non ultra* of both the Law and the Gospel, and the Aim of our Statute of Moderation in Eating and Drinking.

* 1 *Cor.* x. 31, 32, 33.

To this Discourse of *Charity* the whole Company agreed, and *Tender-conscience* expressed more than ordinary Satisfaction and Complacency in her grave and moderate Decision of the Controversy which he had raised. He had long been disturbed in his Mind about this Point, but was now convinced of the Truth, and gave them all most hearty Thanks for their edifying Discourse, making a particular Acknowledgment and Address to *Charity* for the Evangelical Conclusion.

Then the Virgin *Temperance*, who began the Discourse of Moderation in Eating and Drinking, and whose proper Office it was to Interpret and Expound that Statute, called for two Lamps, which were immediately brought

Obedience, one of the Waiters. Now one the Lamps gave but a dim Light, ſo that you ould hardly diſcern whether it were burning not. On the contrary, the other ſhined very ight and clear. Then ſaid *Temperance*, You e the Difference between theſe two Lamps, w the one affords but a weak faint Light, d the other ſheds her Beams round with great lendour: The Cryſtals are both alike, but on- one of them is ſullied and furred (as it ere) with Smoak and Vapours, the other is nſparent and clean. Theſe are Emblems of oderation, and Riot in Eating and Drinking. he Soul of Man is a Lamp, which will burn d ſhine with great Splendour, if the Body be pt clean, and purified by Temperance, Abſti- nce, and Faſting: But if a Man by exceſſive ting and Drinking does pollute and ſtain his dy, his Spirits (which are the Cryſtal of his ul) are clouded and thickened with Vapours d Smoak, ſo that he neither ſhines in good orks to others, nor has much Light in him- f; and if the Light that is in him be Dark- s, how great muſt that Darkneſs be?

Tender-conſ.] "Pray give me Leave to trouble ou with one Queſtion more about Faſting, be- anſe I think you mentioned that juſt now, as ne Means to purify and cleanſe the Body, and ender it more inſtrumental to the Operations f the Soul. I deſire to be informed what Exam- le you have of Faſting in the Scripture, and hether it be now requiſite and profitable for a hriſtian to faſt, and what are the proper Ef- cts of it?

Temp.] It will be no Trouble to me, but a ight to ſatisfy you in this Point according

to my Ability, as it is my Office: Know then that Fasting is a Practice frequently recommended in the Book of God, and warranted by the Examples of sundry good and holy Men: We read that *Moses* fasted forty Days and forty Nights in the Mountain; and though no Mention be made of Fasting before the Flood, yet the Lives of Men in that Infancy of the World in all Probability were a daily Fast, or at least a continual Abstinence from Flesh. So that what seems now so grievous and burthensome a Discipline, was then peradventure esteemed but a Natural and Universal Diet, observed by all Mankind, whereby they preserved their Bodies in an inviolable Health and Vigour, prolonged their Lives almost to a thousand Years. But now, in these latter Ages of the World, the Bodies of Men are grown weaker, and Men count it a heavy Task to fast once a Month, nay, once a Year seems too much for some daintly Constitutions. There were several Occasions of Fasting among the People of God in old Time. * There was a Day of Atonement commanded to be yearly observed by the *Israelites* throughout their Generations for ever, which Day they were to fast and afflict their Souls from Even to Even. This was an Annual Day of publick Humiliation, enjoined to that People for ever. It was customary also to fast on any mournful Occasion, as † *David* fasted when his Child lay sick. And the Men

* *Lev.* xxiii. 27, 28, 29, 30, 31, 32.

† 2 *Sam.* xii. 16, 17.

Jabesh

Jabesh-Gilead * fasted seven Days, when they buried the Bones of *Saul*, and *Jonathan* his Son under a Tree at *Jabesh*. And as soon as *David* heard the News of their Death, both he and all the Men that were with him, took hold of their Cloaths and rent them: *And they mourned and wept*, and * *fasted until even, for* Saul, *and for* Jonathan *his Son, and for the People of the Lord, and for the House of* Israel, *because they were fallen by the Sword.* Moreover, the People of *Israel* used to fast in Time of any Publick Calamity, and not only they but other Nations also, as the Inhabitants of the great City *Nineveh*; when the Prophet *Jonas* foretold the Destruction of that stately City would come to pass in forty Days, they *proclaimed a* † *Fast, and put on Sackcloth from the greatest of them even to the least*: *For Word came unto the King of* Nineveh, *and he arose from his Throne and laid his Robes aside, covering himself with Sackcloth, and sitting in Ashes. And he caused it to be proclaimed throughout* Nineveh, (*by the Decree of the King and his Nobles*) *saying*; *Let neither Man nor Beast, Herd nor Flock, taste any Thing; let them not feed nor drink Water.*

* 2 *Sam.* xxxi. 13.

* 2 *Sam.* i. 11, 12.

† *Jonah.* iii. 5, 6, 7.

Not, besides these Solemn and Publick Fasts, to read of some private Men who practised it, as the Prophet *Daniel* ‖, who fasted three full Weeks, in which time he eat no pleasant Bread, neither came Flesh nor Wine within his Mouth. And this Fast of his was so acceptable

‖ *Daniel* x. 2, 3.

ceptable to God, that he ſent one of his hol
Angels to him, who ſaluted him with the Tit
of, *A Man greatly beloved*, bidding him not fea
or be troubled; *For*, ſays he, *from the firſt D*
that thou didſt ſet thine Heart to underſtand, an
to chaſten thy ſelf before thy God, thy Words we
heard, and I am come for thy Words. Now I co
to make thee underſtand what ſhall befal thy Peop
in the latter Days. And when he had thus co
forted and ſtrengthened *Daniel*, he revealed
him many wonderful and ſecret Things th
ſhould come to paſs in the World. So that
theſe great Favours ſhewed to *Daniel*, we m
plainly ſee how acceptable Religious Faſting
to God. Many more Examples of this Ki
might be produced out of the Old Teſtament;
theſe may ſuffice to ſhew, that Faſting wa
Duty often practiſed by the People of God,
by holy Men under the Law of *Moſes*. And
Goſpel recommends it from the Beginning
the End, by the Examples of Chriſt, and J
the Baptiſt, of *Peter*, *Paul*, and the Reſt of
holy Apoſtles, as well as by their Counſels
Exhortations; nothing more frequently in
cated than this Duty of Faſting throughou
Writings of the New Teſtament.

And without all doubt, it is now as requ
as ever it was; ſince we are liable to the ſ
Infirmities, expoſed to the ſame Temptati
and beſet with the ſame Dangers as the for
Chriſtians were, againſt all which Evils, Fa
is the proper Remedy. Faſting mortifies
Body, and tames Concupiſcence; it quen
Luſt, and kindles Devotion; it is the H
maid of Prayer, and the Nurſe of Me
tion: It refines the Underſtanding, and

nes the Paſſions; it regulates the Will, and blimates the whole Man to a more ſpiritual tate of Life. It is the Life of Angels, the A-mator of the Soul, the great Advantage of eligion, the beſt Opportunity for Retirements Devotion. Whilſt the Smoak of carnal Ap-tites is ſuppreſſed and extinguiſhed, the Heart eaks forth with holy Fires, till it be burning e the Cherubim, and the moſt extaſied Order pure and unpolluted Spirits. Theſe are the oper and genuine Effects of religious and quent Faſting, as they can witneſs, who make their private Practice.

Tender-conſcience.] "You have made me in Love with Faſting, by giving ſo fair an Account of it, and diſcovering the good Conſequences of it to the Soul and Body, and I am reſolved to make Trial of it my ſelf hereafter; for in my Opinion, as you deſcribe it, it cauſes a Man to draw near unto God, while his Soul, being by Abſtinence and Faſting withdrawn (as it were) from the Body, and abſtracted from all outward Things, retires into her ſelf, and in the ſecret Tabernacle within, ſhe ſits under the Shadow of the Divinity, and enjoys a more cloſe Communion and intimate Union with God."

When *Tender-conſcience* had made an End of ſe Words, he began to think of his Journey; giving them all his Thanks for the kind tertainment he had met with in this Place, eſpecially for their edifying Diſcourſe, he up to take his Leave; then they roſe up h him, and accompanied him to the Arbury, which ſtood by the Gate, and there

they armed him all over with Armour and Weapons of Proof, as was the Custom to do to all Pilgrims, because the Rest of his Journey was like to be more dangerous, the Ways being infested with Thieves and Robbers, with Sons of *Belial* and Murderers, also with Fiends and Devils. Also they gave him his Pass which he had delivered to them at his first coming thither; now they had all set their Hands to it to confirm and strengthen it the more, bidding him be sure to have a great Care of it: So they conducted him to the Gate, and wishing him a prosperous Journey, he parted from them with Tears in his Eyes.

Now I saw in my Dream, that *Tender-conscience* went forward a good Pace, till he came to the Brow of the Hill, where the Way led down into the Valley of *Humiliation*; but because it was steep and dangerous going down he was forced to slacken his Pace, and lean hard upon his strong Crutch; yet he was apt to slip, and could hardly stop himself from running, or rather tumbling down the Hill: But at length, with much ado, he got safe to the Bottom, and came to the Valley of *Humiliation*. Now all this Valley was a Kind of Marshy Boggy Ground, and was at this Time all overflowed with Water, so that there was but one Way to pass through it with Safety, and that was over certain Planks fastned to Stumps or Posts, and joined one to another, that is, the End of one Plank to the End of another, for it was but one Plank's Breadth all the Way, and that a very narrow one. This Sett of Planks was called the Bridge of *Self-denial*, and

reach

reached quite over the Valley of *Humiliation*. Now the Waters were very high, and touched the Planks; nay, in ſome Places they covered them ſo, that a Man could hardly diſcern his Way. The Sight of this dangerous and narrow Bridge did not a little diſcourage *Tender-conſcience*; but conſidering that it grew toward Night, he was reſolved to venture over it: So on he went couragiouſly, but with a very ſlow Pace, becauſe of the exceeding Narrowneſs of the Planks, which alſo now and then would ſeem to yield and bend under him, which often put him in a Fright, leſt they ſhould break, and he be drowned in the Waters. And the more to increaſe his Trouble, when he was got about half Way over, the Air was all hung full of Nets, and Traps, and Gins, which were placed ſo low, that a Man could not walk upright, but he muſt be caught in ſome of them; theſe were planted here by the Prince of the Power of the Air, to catch ſuch Pilgrims in as were high-minded, and walked with ſtretched-out Necks; therefore when *Tender-conſcience* perceived the Danger that was ſpread before him, he ſtooped down; and crept along upon his Hands and his Knees, and ſo eſcaped the Nets and the Gins; and he had this Advantage moreover, that he could go faſter in this manner, and more ſecurely, without Danger of tottering over on either Side of the Planks into the Water, as he was often like to do, when he walked upright. In this manner crawled he long, till he was almoſt got over, when he ſaw ſeveral Boats making towards him on either Side of the Bridge, and in the Boats there

were Men that rowed them, who hallooed and called after *Tender-conscience*, but he regarded them not: For he was afraid, lest they were some of the Robbers or Murderers which infested that Country, and therefore he kept on his Pace but they rowed hard after him, and shot several Arrows at him, some of which missed him, others he received with the * Shield of Faith that was given him out of the King's Armoury; now the Names of those Men who rowed in the Boats, and shot at *Tender-conscience* so fiercely, were, *Worldly-honour*, *Arrogancy*, *Pride Self-conceit*, *Vain-glory*, and *Shame*; which last happened to let fly an Arrow, that wounded *Tender-conscience* slightly in the Cheek, fetching up all the Blood into his Face, but did him no greater Harm; so at length he got to the End of the Bridge, and then he was past the Danger of the Nets and Gins, so that he could now walk upright, and that upon dry Ground and he went on singing.

* *Ephes.* vi. 16.

Through many Toils and Dangers I have run,
Much Pain and Hardship I have undergone;
Yet still my God has mingled sweet with soure;
Oft times he smil'd when he did seem to loure.
O'er Hills and Dales he leads me by the Hand,
Thro' Bogs and Fens, by Water and by Land:
He feeds, and cloaths, and arms his Pilgrims still
Protecting them from Danger, Death, and Ill.
Tho' Satan spreads his Nets, and lays his Gins,
To trap the Soul in Labyrinth of Sins,

Yet, by God's Grace, I have eſcap'd his Wiles,
The humble Pilgrim Satan ne'er beguiles.
Humility the Soul's pure Refuge is,
The loweſt Step that leads to higheſt Bliſs.

Then I ſaw in my Dream, that *Tender-conſcience* entered the Valley of the *Shadow of Death*, and Night over-took him, ſo that his Feed ſtumbled in the Dark, and he was ready to fall into the Ditch, or the Quag, which were on each Side of the narrow Way: But being in the Midſt of Summer, the Sun aroſe within few Hours, and ſo he enjoyed the Day-light, which was exceeding comfortable to him, though he met with diſmal and frightful Objects; for the Valley is of it ſelf very dark, and there hangs perpetually over it ſuch black and thick Clouds of Confuſion, that what for them, and what for Death, who ſpreads his Wings over this Valley, the Sun gives but a very dim and faint Light here: Yet that which ſhined at this Time, ſerved to light *Tender-conſcience* along the hollow dreadful Way, where he heard, as he went along, a continual Howling and Yelling; but at length he got clear of all, and came to the End of the Valley, even to the Place where *Chriſtian* ſaw Blood, Bones, Aſhes, and mangled Bodies of Men lying on the Ground; but now they were buried, and a Pillar was erected in the Place, as a ſtanding Memorial of all the Cruelties that were acted by the two Giants, that lived in the Cave hard by this Place. There was an Inſcription on the Pillar alſo, giving an Account of all the righteous Blood that had been ſhed in the World

on the Score of Religion, from *Abel*'s to that Day. There was also a Summary of all the bloody Sanguinary Laws that had been enacted on that Account by cruel Tyrants, as by *Pharaoh*, *Nebuchadnezar*, *Darius*, *Antiochus*, *Nero*, &c. There was a Relation of a Woman and her seven Sons, that were all barbarously tormented with exquisite Tortures, and afterwards put to Death, because they would not taste of Swines Flesh, contrary to their Conscience and the Law of God; on the same Account also a venerable old Man, called *Eleazar*, was cruelly scourged to Death by the Command of the Tyrants. Many more curious Memorials were there engraven on this Pillar, which *Tender-conscience* took great Delight to read. Now the Name of the Pillar is *Victory*, and hard by it even over-against the Cave of the two Giants *Pagan* and *Pope*, there is another Cave, wherein *Tender-conscience* saw a middle-aged Man sitting of a mild, grave, and venerable Countenance and his Name was *Reformation*: Now it was this Man's Charge to look after this Pillar, and to see that no Injury be done to it by the Thieves and Robbers that infest that Road, nor by any Giant of the *Pope*'s Party; for he maintained a great Army under Ground, his Cave being of a vast Extent, and his Army used sometimes to issue out and commit great Spoils and Ravage in the Neighbouring Countries. But now *Reformation* kept as strong a Party as he and had as much Room in his Cave to lodge them in, and sometimes they would go out and skirmish, sometimes come to a pitched Battle and then the Ground would be after

strewe

ſtrewed with dead Bodies, and ſtained with Blood, till they were buried out of the Way. All this *Tender-conſcience* learned from one that came out of the Cave of *Reformation*, and fell into Diſcourſe with him, telling theſe and many other Matters to him, as thy ſtood talking by the Pillar. At length the Man having underſtood, that *Tender-conſcience* came from the Valley of *Deſtruction*, and was going to the Heavenly *Jeruſalem*, was very inquiſitive after his Country, and the Place of his Birth: For, ſaid he, I have heard my Father ſay, that I was born in that Country too, and brought from thence very young, and when my Father came to this Place, he left me in the Cuſtody of *Reformation*, with whom I have continued ever ſince, and what is become of my Father, I know not, nor whether I ſhall ever ſee him again or no; but I remember he uſed to talk of going to the *Cæleſtial City*, which I ſuppoſe is the ſame Place whither you are now travelling, and therefore if you will accept of my Company, I will gladly travel along with you, having great Hopes of ſeeing my Father there, or hearing ſome Tidings of him; and beſides, they ſay it is brave living in that City, and that it is the richeſt Place in the World, therefore I would fain go along with you, in hopes of getting into that famous City to dwell.

Tender-conſ. I like your Motion very well, for I have travelled alone hitherto, which made the Way ſeem more tedious to me, and a Companion in the Reſt of my Journey would divert Melancholy, and we ſhould encourage each other in our Pilgrimage. But I muſt acquaint you

you with one Thing first, and that is, That your Journey will prove ineffectual, I doubt, unless you came in by the *Wicket-gate*, that is, at the Head of the narrow Way, and can produce your Certificate or Pass, from the *Interpreter*: For, as I am certainly informed, the King has given strict Orders, that none shall be admitted into the Heavenly City, that are not thus qualified.

Then *Seek-truth* (for so was the other Man called) replied: I have a Pass by me, which my Father procured for me when he brought me along with him, and he told me he had it from the *Interpreter*, giving me a strict Charge to have a Care of it.

Tender-conf.] What was your Fathers's Name, and from whence came he?

Seek-truth.] His Name was *Little-faith*, and he came from the Town of *Sincere*.

Tender-conf.] Oh, I believe I have heard talk of him; if it be the the same Man that I mean, there goes a Report, as if he had been robbed in a Place called *Deadman's Lane*.

Seek-truth.] I hope, not so, for I am sure he had Store of Gold and Silver about him, beside some very rich Jewels; nay, I may say, he carried his whole Estate about him, so that if he was robbed upon the Road, he is utterly ruined and undone: I am very much concerned at this sad News, and shall not be at rest till I have enquired farther about it. Therefore, if you please, let us hasten to go forward in our Journey, and it is ten to one, but I shall be more particularly informed of this Matter by the Way. I will only call two or three more

Friend

riends of mine who are very desirous to travel ward the heavenly Country, and would be glad take the Opportunity of your good Company: o he ran into the Cave, and called for *Zealous-ind*, *Weary o'-th'-World*, *Convert*, and *Yielding*, ho all came out to know what he would ve.

Zealous-mind.] Have! Says *Zealous-mind*, you ay be sure, that 'tis no Hurt he would have, hen *Seek-truth* calls us.

Seek-truth.] No, my Friends, I call you for ur Good, I hope, and to fulfil your own ishes; for you have often told me how desi-us you were all to travel toward the Heavenly rusalem, and now here is a Man going that ay, that would be glad of your Company; my Part, I am resolved to go along with m, do as you please.

Weary-o'-th'-World.] And I, said *Weary-o'-th'-orld*, for here's nothing in this Country but rouble, Vexation, Cares, Grief, and all Man-of Evil; I would not tarry a Day longer in if I might be a King: Come, let's be jog-g.

Convert.] I burn with Desire to go to that rious Place, of which I have heard such re-wned Things, I care not what Hardships I un-go, nor what Torments I suffer, provided I y get thither at the last.

Yielding.] And for my Part, I like your Com-nies so well, that I will go with you to the d of the World with all my Heart. For you so wisely, and tell such pretty Stories, that have won my very Heart; I am ready to lt, when I hear *Seek truth* discourse of such

strange

ſtrange Things as are in the Heavenly Country and tells his Father's Travel from the Valley of *Deſtruction*, and how kindly he was entertained by the Way at ſome good Houſes.

Seek-truth.] Well, if you are all agreed, come follow me, and I will bring you to the Man that is now on his Pilgrimage to *Sion*, he ſtands not far off from our Cave's Mouth, hard by the Pillar of *Hiſtory*. So they all followed him by one Conſent, and went out of the Cave, where they found *Tender-conſcience* waiting for their Appearance: Then they went up to him, and ſaluted him one by one, and after ſome Queſtions paſſed on both Sides, they all ſet forward together.

Now I ſaw in my Dream, that as they were going up a Kind of a riſing Ground, they ſaw before them a Man walking an even moderate Pace, and they made haſte to overtake him: for by his Gate, they gueſſed he was no ordinary Man, as a certain wiſe Man obſerved, *By a Man's Gate you may know what he is.* So when they came up to him, they ſaluted him courteouſly, and he returned their Salutations with an Air, which diſcovered the Tranquillity and Peace of his Soul. Then *Tender-conſcience* ſpoke to him, *Sir, if a Stranger may take the Liberty to ask you a Queſtion, I intreat you to tell me, Whether your Name be not* Spiritual-man; *for I think I have ſeen you before, and was told, that you were called by that Name?*

Spiritual-man.] Yes, ſaid *Spiritual-man*, I am the ſame you take me for, and though your Knowledge of me be but as yet imperfect, I very well know you, and all your Com-

nd am glad to ſee you ſo far in your Journey owards the heavenly City, whither we are all oing.

Tender-conſ.] *I do not wonder, that you know e and my Fellow-Travellers here with me; for I ave heard a very learned and holy Man, one* Paul *the Apoſtle, ſay That* * 1 Cor. ii. 15. *ou know* * *all Things, and judge ll Things; and therefore I am very glad, that we re all ſo happy as to overtake you upon the Road: hope we ſhall have your good Company to our ourney's End.*

Spiritual-man.] With a very good Will, for is my Delight to keep Company with thoſe hat ſet their Faces *Sion*-wards, and are going ither, as I perceive you are at this time; but I by a young Man in your Company, who, I oubt, will not be able to go through this te- ious Journey, but will either faint by the Way, or turn aſide with the Flatterer, or take p his Abode in *Vanity Fair*. Then turning imſelf to *Yielding*, he ſaid unto him, *Young Man, you are the Perſon I mean; do you think ou ſhall be able to hold out to the heavenly* Jeru- alem?

Yielding.] I make no Doubt of it, Sir, for I nd my ſelf in good Health, and as able to foot as any of the Company.

Then they went on together till they came to great Wilderneſs, where were ſeveral Paths eading divers Ways; ſo that had it not been or *Spiritual-man*, (who alone knew the right Way) they had wandered no doubt into ſom angerous Parts or other, and either been de oured by wild Beaſts, or taken Priſoners by

ſome

ſome cruel Giants, whoſe Caſtles ſtood in th
remote Corners of the Wilderneſs. This mad
them all ſhew a great deal of Reſpect and Obe
dience to *Spiritual-man*, and to eſteem him a
their Guide and Patron. So they went alon
together till they came to a Place where was a
Altar built, and there was Incenſe burnin
thereon, and the Smell of the Incenſe was ve
ry fragant, refreſhing the Spirits of the Pilgrim
Then *Spiritual-man* ſpake to this Effect: M
Brethren, You muſt know that this Wilderne
is much haunted with wild Beaſts, as alſo b
Thieves and Murderers, Spirits and Hobgoblin
which oftentimes aſſault poor Pilgrims in th
Night-time, and ſometimes by Day: Now ha
we taken any other Path, we had been in Dan
ger of falling into their Clutches; but now,
hope, there will be no ſuch Danger, if you wi
follow my Counſel.

Tender-conſ.] *We will readily obey thee in a
Things, for we ſee that thou art a Man of Go
and haſt the Mind of Chriſt. Tell us therefore wh
we ſhall do to be ſafe from the Dangers th
threaten us in this Place?*

Spiritual-man] You ſee this Altar of Incen
here perpetually ſmoaking, and ſending u
Clouds of a ſweet ſmelling Savour to Heaven
Now the Smoak of this Incenſe keeps off a
Spirits and Hobgoblins, and the Fire upon th
Altar keeps off all wild Beaſts. If then yo
would be free from the Dangers of wild Beaſt
let every Man take a Coal from the Altar, an
carry along with him; and if he would be fre
from the Spirits and Hobgoblins, let him tak
of the Incenſe that is in the Treaſury of th

Alt

Altar, and carry it along with him, and as he travels through the Wilderneſs, let him often kindle a Fire with a Coal from the Altar, and burn the Incenſe therein, ſo ſhall he be protected from all Evil. Let him awaken the Spirit of *Prayer*, and kindle true Devotion in himſelf, by making good Uſe of the Grace of God: For the Heart of a devout Man, and one that fears God, is an Altar of Incenſe always ſending up holy Ejaculations, which are a Sweet Savour or Perfume before God. Such a Man attracts the Divine Bleſſing and Protection.

Tender-conſ.] *But how ſhall a Man pray? In Form, or without? With Words, or in Silence?*

Spiritual-man.] That you me the better ſatisfied in this Point, you ought to conſider, that Prayer is the Soul's Diſcourſe, or Converſation with God. Now ſeeing that God knoweth all Things, and diſcerneth the ſecret Thoughts of our Hearts, it is a Thing indifferent in private Prayer, whether we uſe Words or not; for the Soul may diſcourſe and converſe with God as well in Silence as with Words; nay, better ſometimes, becauſe Silence preſerves our Attention, and prevents wandering Thoughts, whereas when the Soul is occupied in verbal Prayer, it often proves little better than Lip-ſervice; as God complained of old, *This People ſerve me with their Lips, but their Hearts are far from me.* But however this ſilent or mental Prayer is a Gift which all Men are not capable of. Some have not the Recollection of Spirit, that Compoſedneſs of Mind as to pray in this Manner; and it is convenient, that ſuch Men ſhould

ſhould uſe Words. But whether they uſe a ſe
Form or no, in private Prayer, is not materia
only let me give this ſeaſonable Caution, Tha
thoſe who uſe extemporary Prayer be careful o
committing; any Indecency, by uttering im
proper Expreſſions, vain Repetitions, or uſin
too many Words which muſt needs be offen
ſive to the Divine Majeſty, who knows our Ne
ceſſities before we declare them, and only re
quires an humble and fervent Application o
our Hearts to him for what we ſtand in nee
of. All the fine Words in the World witho
this, all the Rhetorical Flouriſhes, the Elega
Cadences, the ſofteſt Periods without this, ar
but as ſounding Braſs, and a tinkling Cymba
in the Ears of God. And therefore good wa
the Advice of *Solomon*, *When thou comeſt in
the Houſe of God, let thy Words be few, and b
more ready to hear than to offer the Sacrifice of Fool*
Intimating hereby, that Multiplicity of Words i
Prayer, is but the Sacrifice of Fools. And
greater Man than *Solomon* h
* *Matth.* vi. 7, 8. ſaid, * *When ye pray uſe no vai
Repetitions, as the Heathens do
for they think that they ſhall be heard for their mu
ſpeaking. Be ye not therefore like unto them, f
your Father knoweth what Things ye have need
before ye ask him.* And therefore the Form o
Prayer which Chriſt here preſcribed them as
Pattern, was very ſhort, but comprehenſive, in
cluding in leſs than an hundred Words, all th
ſeveral Parts of Prayer, as Adoration, Thank
giving, Petition, Oblation, Interceſſion, &
And this, no doubt, he preſcribed for a Pa
tern to others, that all who call upon God, ma

o it in Reverence and godly Modesty, using
nt few Words and those pithy and significant,
omprehensive and full, proper and becoming
e Majesty we address our selves to.

Tender-conſ.] You have given me great Satis-
ction, as to this Matter, which has often di-
urbed my Mind, and kept me at too remote
Distance from God, not knowing certainly
ow to pray acceptably: But now I am con-
inced that God requires chiefly the Heart; for
is but Reason, that he who is a Spirit, and the
reſt of all Spirits, should be served in Spirit
nd in Truth, which cannot be done where the
eart goes not along with the Lips; and if it
oes, then it matters not whether it be in a
et-form of Words or no; the Fervency and
ttention of the Mind, the Regularity of the
ffections, and the Lawfulness of our Petitions,
ing the chief Things regarded of the Sovereign
lajesty of Heaven.

Seek-truth.] How happy am I to light into
ch good Company; I have been long a search-
g and enquiring into the Nature and Obligation
Christian Duties, and particularly this of
rayer, which puzzles a great many good well-
eaning People; but I never met with so much
omfort and Satisfaction as now I have found
your Discourse.

Weary o'-th-World.] I approve of what has been
id concerning Prayer; for I find so many De-
cts in the best of my Devotion, that I have
o Heart to venture on vocal Prayer at some-
mes; for if I should, my Heart would after-
ards check me with putting an Affront upon
od, whilst in the Midst of passionate Words,

and

and devout Expreſſions, my Thoughts were em-
ployed clear another Way, while my Tongue
chattered like a Magpy to God, and my Heart
was upon the Devil's Ramble, ſtarting a thou-
ſand vain and fooliſh Thoughts amidſt the moſt
Serious and Religious, the moſt fervent and
pious Words of the World. I know not how
it fares with other People, or what Advantages
they may find: but for my own Part, ſo long
as I carry Fleſh and Blood about me, I cannot
preſume to be free from Diſtractions, Alienation
of Mind, Coldneſs, Indifference, and impertinent Suggeſtions, even in the calmeſt Minutes, the moſt recollected Seaſons, and the ſeverest Application of my Mind to the Duty I am engaged in. Much leſs can I hope for an Immunity from ſuch Failings, when I give the Reins to my Tongue, and ſuffer my Lips to prate over a Multitude of formal Words. For then I find it falls out to me, as I have heard ſay it does to Muſicians, who by long accuſtoming themſelves to play on any Inſtruments, at length get ſuch a Habit, that they can run over the familiar Tunes, without minding, or giving Attention to what they are doing. Not that I thereby condemn the Uſe of vocal Prayer, for without doubt it is expedient for ſome People, and in a Manner neceſſary in the publick Worſhip of God, where many People are to join together in offering up the ſame Petitions, Thankſgivings, Interceſſions, &c. which cannot be performed without a Form of Words, which are the only proper Means of conveying our Conceptions and Thoughts one to another; and conſequently making each other ſenſible

what

what we all pray for. In short, my Judgment
, That it is all one, in respect to God's hearing
s, whether we use Words or not, in publick,
r in private; but for the Sake of human Ne-
essities, Words are necessary in publick, and a
ervent Application of Mind is absolutely requi-
ed both in publick and private, as the only effi-
acious Means to render our Prayers acceptable
o the Divine Majesty.

Then I heard in my Dream, that as they wal-
ed along the Wilderness, the wild Beasts roared
nd sent forth hideous Noises, which put some
f them into no small Disorder and Consterna-
ion; but the Rest who had more Courage
eartened them on. So at last they got out of
he Wilderness, and came in Sight of the
Town of *Vanity*, where *Faithful* was put to
Death for his Testimony to the Truth. Now
he Town was very magnificent
nd stately to the Eye, full of *Part I. p.* 120.
Temples and other publick
Structures; whose lofty Towers being adorned
with Gold and other costly Embellishments
made a glittering Show in the Sun-shine.
Likewise it was exceeding large and populous,
so that there was a perpetual Noise to be heard
at a Distance, like the Roaring of the Sea, be-
cause of the Multitude of People that were in it,
the Chariots, and the Horses that were always
running up and down the Streets, which made
poor *Yielding* think it was the City whither they
were all a going. He was so taken with the glori-
ous Figure this Town made, that he could hardly
contain himself from running thither before the
Rest

Reſt of his Company. Which when *Spiritual-man* perceived, he ſaid,

Spiritual-man.] Young Man, miſtake not this Place, for it is not the heavenly City, as you imagine, but a meer Counterfeit; it is *Babylon* the Town of *Confuſion* and *Vanity:* Though our Way lies through it, yet we are not to take up our Reſt there. We may abide there for a ſhort time, as in an Inn, but we muſt not think of ſettling there for ever.

Yielding.] Sir, I thought by the Deſcription that had been given me of the heavenly *Jeruſalem*, that this had been the very Place indeed, but now you have ſatisfied me to the contrary.

So the Pilgrims went forward and entred into the Town, but they met with a great many Affronts and Injuries by the Way, by reaſon of the ſtrange Dreſſes they were in, and becauſe they had not the Mark of the Beaſt in their Foreheads, nor on their right Hands, as all the Inhabitants in the Town had. Therefore the Boys hooted and hallooed at them, and gathered a Rabble about them; nay, ſome of the graver Sort threw Dirt upon them as they went by their Doors, they mocked and derided them, they faſtned all manner of Slanders and Reproaches upon them, and very few there were in all that Place that ſhewed any Compaſſion, or common Civility to them. But this did not at all diſhearten any of them, ſaving the young Man, to whom *Spiritual-man* ſpoke laſt, whoſe Name was *Yielding*: He indeed being diſcouraged by the Inhoſpitable Humour and Carriage of the Townſmen toward his Companions, and being

ing ſtrongly invited, by a very courteous-
oken Man, to leave that giddy-brained Com-
ny of Fools, (for ſo he termed the Pilgrims)
d come and dwell with him, and he ſhould
d all Things to his Content; he accordingly
mplied, and forſaking his Company, follow-
the Man, who conducted him to a Tavern
the Market-place, and ſending for ſome of
boon Companions, they fell to carouſing
d making merry; alſo they drank Confuſion
the Pilgrims that were going to the heavenly
ty: But *Yielding* got little by the Bargain, for
ing ſurfeited with Exceſs of Wine, he died
ddenly in the Night-time.

In the mean While the Reſt of the Pilgrims
ſſed through the Streets of the Town, mo-
ted on all Hands by the ruder Sort of People,
d unpitied of them that, according to their
e and Stations, ought to have ſhewn more
it and Humanity. Thus they went on, till
y came to a Place called the *Exchange*, where
Merchants uſed to meet and traffick: There
re Men of all Nations and Families, Men of
Tribes and Languages, each one buſy in his
ticular Occupation, or Commerce. But
en the Pilgrims came amongſt them, they
with one Accord left off their Buſineſs and
lk, and ſtood gazing on theſe Strangers, ſay-
among themſelves, *What Countrymen are*
ſe that appear in ſo ſtrange a Dreſs, ſo differing
m all that uſe to frequent this Place?

Then I ſaw in my Dream that *Zealous-mind*,
e of the Pilgrims, ſtood up and ſpoke to the
ltitude, ſaying; Men and Brethren, Partakers

takers of the same Flesh and Blood with us, wh
stand ye gazing on us, as though some ne
Thing had happened unto you, which you hav
never seen or known before? Have you forgo
the Days wherein *Christian* and *Faithful* passe
through your Town, whereof the one was burn
ed for the Testimony which he bore to the Truth
and the other, though imprisoned, yet by th
mighty Power and Providence of God, escape
your Rage and Malice? Are these Things o
of your Memory already? Or are your Record
silent in the Matter? We are come upon th
same Account as they, and are going to the sam
Country, whither they bent their Course. There
fore wonder not at our unusual Dress, for
is necessary that all those who travel *Sion*-war
should be apparelled after the Fashion of th
City, that so their Entrance thereunto may b
easy, and without Blame. This is the Reaso
why we are not cloathed after the Manner o
this Town, or of this World; for we have n
abiding City here, but we seek one to come
whose Builder and Maker is God. After *Ze*
lous-mind had made an End of speaking, som
of the Merchants left their Affairs, and joine
themselves unto the Pilgrims, others mocke
and derided them. But they shook the Dust o
their Feet, and departed from that Place
and the Merchants that had left their Merchan
dize went along with them. And the Peopl
followed them out of the Town, hollooing an
hooting at them; but they remembring th
Saying of Christ, [*Cursed is he that hath set h*
Hand to the Plough of the Kingdom, and looke
back

ack:] regarded not the ridiculous Noiſe they ade, but kept on their Courſe in the King's igh-way, neither turning to the right Hand, or to the left, but walked directly forward in e Way of the Lord, till they came to the Plain *Eaſe*, where the Merchants hearkned to the ticing Words of *Demas*, and where perſwaded go down into the Silver Mine to dig for reaſure that corrupteth; but the Reſt of the lgrims would not turn aſide out of the Way, follow after filthy Lucre. Yet they had not ne far, before one of them, whoſe Name was *eary-o'th-World*, was turning about to look ck toward the Silver Mine, when *Spiritual-an* eſpying him, catched hold of his Arm, as was facing about, and ſtopped him, ſaying, *rother, here is a Sight juſt before you, which will nvince you of the Danger of looking back in this lace.* So he ſhewed him the Pillar of Salt into hich *Lot*'s Wife was turned, which ſtood di-ctly before them on the Way-ſide. Then *eary-o'th-Word* thanked him for his friendly dmonition and Aſſiſtance confeſſing that he was mpted with a Thought of Covetouſneſs, which ade him attempt to look back toward the Sil-r Mine, but that he was glad he ſo timely evented both his Crime and his Puniſhment, ſhewing him the Example of *Lot*'s Wife, no, for looking back on *Sodom*, was turned o a Pillar of Salt.

Now in my Dream, I ſaw that the Pilgrims ent forward till they came to the River of od, their Way lying along by the River-ſide, here grew Trees bearing all Manner of delight-Fruits, which the Pilgrims taſted to their won-

wonderful Refreſhment; they alſo drank o
the Waters of the River, whoſe Virtue is t
rejoyce the Heart more than Wine; and ther
being pleaſant green Paſtures all along th
Banks of the River, they lay down ſometime
to repoſe themſelves there, and then roſe up t
proſecute their Journey; coming at length t
the Place that led down to *Doubting-Caſtl*
which was demoliſhed in the Days of *Chriſtian*
her Pilgrimage; ſo they paſſing by the Stile th
Chriſtiana and *Hopeful* went over, when the
were taken Priſoners by Giant *Deſpair*, kept th
High-way, never ſtopping till they came to th
delectable Mountains, where they again refreſh
ed themſelves in the Gardens and Vineyard
eating freely of the Fruits that were growi
therein. Now as they went up theſe delect
ble Mountains, they came at laſt to a Mou
tain that was at the Top of all the Mou
tains, and eſtabliſhed above the Reſt of t
Hills, and it was called the Mountain of t
Houſe of the Lord. Now there were Shepher
feeding of their Flocks all over this Mountai
and there were Men of all Nations, Tribes a
Languages walking up and down on the Mo
tain, and ſometimes they talked with the Sh
herds, at other Times they talked amongſt o
another.

So I ſaw in my Dream, that as the Pilgri
went along the High way, there ſtood ſo
Shepherds by the Way ſide, tending of t
Flocks; and the Shepherds asked the Pilgri
whence they came, and whither they were
ing? To whom *Spiritual-man* replied, *Sirs*,

e come from the Valley of Deſtruction, *and are oing to the Celeſtial City.*

Shepherds] Ye are welcome thus far in your ourney; for now you are on the Top of the lectable Mountains, even on the Mountain the Lord's Houſe; and here be Men of all lations, Tribes, and Languages, that are going e ſame Journey with you; only they tarry a hile here to take the Air of theſe delectable lountains, and to partake of the Fruits that ow on this holy Ground, which are good to freſh and ſtrengthen them after their weariſome ravel. Moreover, we Shepherds have Reme- s for all the Diſeaſes that Pilgrims are ſubject in their toilſome Journey, and we miniſter ely unto them of ſuch Things as we have; ving Advice and Phyſick to the Sick, opening Eyes of the Blind, and the Ears of the Deaf, looſening the Tongues of the Dumb, cauſing m to ſhew forth the Praiſe and Glory of God. this End we are placed here, and our Tents open to all Comers, where we entertain the anger, the Fatherleſs, and the Widow, the ch and the Poor, the Weak and the Strong, Young and the Old, at the King's Coſt, o prepares a Table for all that will come it, and hath made us his Stewards to portion t to every one what they need; we have Milk Babes, and Meat for them that are ripe of e. Our Doors are not ſhut Day nor Night, ther do we ceaſe crying out: *Ho! every one is thirſty let him buy Milk without Money, Wine without Price. For the Lord hath pared a Feaſt of fat Things, of Wine well refined, be inviteth all Men to his Table.*

Then the Shepherds conducted them into their Pavilions, and ſet before them ſuch Dainties, as they had not met with before in all their Journey. So they eat and drank chearfully, and were mightily refreſhed, and afterward the Shepherds invited them to walk out and take the Air of the Mountain, which they did, and found it the wholeſomeſt, pureſt, and pleaſanteſt Air in the World: For it was perfumed with the Odour of Oranges and Lemons, Pomegranates and Citrons, and all Manner of Spice-trees, which grew upon the Mountain in abundance; ſo that what with the admirable Diet and what with the delicious Air of this Place their Strength was renewed like Eagles, for they reſted there with the Shepherds two or three Days, who ſhewed them great Hoſpitality; for they had all Things in common among themſelves, and therefore the Pilgrims went freely up and down from one Tent to another, and were kindly received every where; for this is *Emanuel*'s Land, the holy Mountain of the Kingdom of Peace, where their Spears were turned into Pruning-hooks, and their Swords into Plough-ſhares, every one ſitting peaceably under his own Vine, and under his own Fig-tree, and no Man did Harm to another, but all lived together in Unity, Love, and Peace. The Shepherds alſo ſhewed them many wonderful Things of the Mountain; as the Hill of *Error*, and the Hill of *Caution*, and when the Time came that the Pilgrims were deſirous to purſue their Journey, the Shepherds had them to their Overſeer, whom the King had ſet over them, even one of their Brethren, and a Shepherd: To

M

Man they brought the Pilgrims, who, when they came before him, bleſſed them, ſaying, *Peace be unto you*; and when the Shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain rich and ſovereign Ointment, which would exceedingly ſtrengthen them in the Reſt of their Journey. Then the Pilgrims bowing down their Heads to the Ground, took their Leave of the venerable old Man, giving him Thanks for the Kindneſs he had ſhewed them.

Then the Shepherds went along with them, and ſhewed them the Door in the Side of the Hill, which is a By-way to Hell: And lent them their Proſpective-glaſs to take a Proſpect of the Celeſtial City through it. Which when the Pilgrims had a Glimſe of, they were raviſhed at the Sight of ſuch glorious Things, and longed to be there; wherefore they deſired the Shepherds to give them leave to depart; which was granted them, only the Shepherds firſt gave them Directions concerning the Way, bidding them have an eſpecial Care leſt they ſlept upon the enchanted Ground, which they muſt needs paſs through before they could arrive at the heavenly City, and it lies juſt on this Side the Region called *Beulah*.

Moreover, I ſaw in my Dream, that the Pilgrims having bid adieu to the Shepherds, went down from the Mountain into the Plain, having a large Valley before them, which was called the Valley of *Vain Opinions*: Now as they were going through this Valley, they ſaw a Company of Men before them, and as they drew

nearer, they could hear them talk very eagerly one to another, as though it were about some weighty Matter. So when they came up to them, they perceived that the Men were talking about the King of the Country, which made them dispute very passionately, and with a great Deal of Heat: One asserting, that the King was of his Opinion; another, that he only had the right Understanding of the Royal Mind, Will and Pleasure; and each Man quoted some Article or Sentence of the King's Statute-book, in Confirmation of what he had said: So that there was a great Noise and Hurly-burly among them, insomuch as they were ready to go together by the Ears, while every one thought himself in the Right, and all the Rest in the Wrong: Thus contended they, till *Spiritual-man* spoke to them, and said, *Good People, what is all this Clamour for?* Then they all ceased their loud Talking, and gave Attention to what he would say, who thus proceeded:

Spiritual-man.] I hear you very vehement and earnest in Controversy about the King's Pleasure, one saying, he knows best, and another that he is best acquainted with it. This put me in mind of the Words of Christ, where he says, * *If any Man shall say unto you, Lo, here is Christ, or lo he is there, believe it not; For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch that (if it were possible) they shall deceive the very Elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold he*

* *Mat.* XXIV. 23, 24, 25, 26, 27.

in the Deſart, go not forth; behold, he is in the ſecret Chambers, believe it not. For as the Lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall alſo the Coming of the Son of Man be. Therefore, I have Reaſon to judge of you all as Deceivers and falſe Prophets, ſince you ſo exactly make good the Character wich our Lord has given them. For whereas one boaſteth that he knows the King's Mind; another, that he is the beſt Interpreter of his Will; ye are all out of the Way of Truth, the King's Mind is with none of you, Chriſt is not among you: 'Tis the Shepherds who are his Privy-counſellors, who know the Secrets of the Kingdom; go ye therefore and feed with the Flocks, and frequent the Places were they lie down at Noon, ſo ſhall ye learn Knowledge, and preſerve your Feet from ſtumbling into Errour. And having ſpoken theſe Words, he turned from them with all his Company, and they kept on their Way over the Plain. Now they had not gone far, before a Man bolted out upon them from a little Cave, on the Side of the High-way, which was called the Cave of *Natural-ſpeculation*, and the Name of the Man was *Human-reaſon*: So he asked them, Whence they came, and whither they were going? To whom *Spiritual-man* made anſwer, *We came from the Valley of* Deſtruction, *and we are going toward the heavenly* Jeruſalem, *and ſhall be glad of thy Company, if thou wilt go along with us.*

Human-reaſon.] I am deſigning for the ſame Place my ſelf, and would gladly accept of any good Company; but I ſuppoſe you intend to go the ſame Way as yonder Shepherds ſhewed

you, who know no more of it than the Man in the Moon, but only 'tis their Livelihood to tell a Parcel of ſtrange Stories to Strangers and Travellers, making them believe, that they are Servants to the King, and that it is their Office to entertain Pilgrims, and give them Directions for the Way. They pretend alſo to give them a Proſpect of the heavenly *Jeruſalem* through a Proſpective glaſs, and to ſhew them one of the Mouths of Hell; whereas *they* are a Pack of meer Jugglers and Religious Cheats, amuſing the credulous and unwary Traveller with Fictions and Romantick Stories of *Heaven* and *Hell*, and uſing Enchantment to delude them in their Way thither, caſting a Miſt before their Eyes, when they pretend to give them a *Glimſe* of the *Glories* of that Place. For that is a deceitful Glaſs through which you looked, and preſents you not with the true Appearance of Things; as I can prove at large, if you would be pleaſed to hear me out. Nay, I can demonſtrate before your Eyes, without the Help of any Glaſs, the Situation and Beauty of the *Celeſtial City*, and ſhew you the neareſt ready Road thither, and as plain, as that two and three make five.

Spiritual man.] "Thou art as blind as a Beetle "thy ſelf, and wilt thou pretend to direct us in "the Way to a Place which thou never ſaweſt "nor knoweſt? Go, get thee into they Den a- "gain; and go not about to ſeduce poor harm- "leſs Pilgrims; for we will not hearken to thy "inſinuating Diſcourſe, but keep on our Way, "as the Shepherds directed us.

Tender-

Tender-conſ.] Nay, pray let us hear what the Man can ſay for himſelf, for he ſeems to be a ſmart Man, and no Fool: And therefore I would fain hear his Reaſons.

Spiritual-man.] "Your Curioſity is dangerous, "and may coſt you dear; therefore pray be per- "ſwaded to turn away your Ears from hearing "of Vanity and Deluſions. You have run well "hitherto, do not halt ſo near your Journey's "End.

Tender-conſ.] I cannot be ſatisfied in my Mind, unleſs I hear the Man's Arguments; for he ſeems to have ſomething extraordinary in his very Face, and more in his Words.

Zealous-mind.] "To the Empty are empty "Things; if this Man be obſtinate, that he will "tarry and hear the Fellow prate, let him tarry "alone; why ſhould we loſe Time for his Fol- "ly? Let us haſten forwards to run the Race "that is ſet before us.

Spiritual-man] No, Brother, let us rather bear one another's Burden, and ſo fulfil the Royal Law of Chriſt our King. Let us pity his Infirmity, as *Paul* exhorts us in the like Caſe: *Brethren*, ſays he, *if a Man be overtaken in a Fault, ye which are* * *ſpiritual, reſtore ſuch a one, in the ſpirit of Meekneſs, conſidering thy ſelf leſt thou alſo be tempted.* And another Apoſtle ſaith, † *Brethren, if any you do err from the Truth, and one convert him, let him know that he who converteth a Sinner from the Error of his Way, ſhall ſave a Soul from Death, and ſhall hide a Multitude of Sins.* Now therefore ſince this

* *Gal.* VI. 1, 2.

† *Jam.* V. 19. [20.

our Brother is tempted with a vain Curiosity to hear the Arguments of *Human-reason*, let us stay a while, and I will undertake to confute him; which will be more to our Brother's Profit, than if he had never heard him speak. Go to then, said he, turning to *Human-reason*, let us hear what thou hast to argue against the Way that we are going.

Human-reason.] Then *Human reason* putting on a grave and serious Countenance, spoke as follows: Gentlemen, it is not manly to fall into a Passion, and abuse a Stranger, before you have a just Cause given you, especially when you are ignorant of, or may mistake his Quality. I am sprung of a right noble and illustrious Family, and as antient as any in the World, by my Father's Side: *Understanding* is my Father, who is a Prince and Courtier, and of near Kin to the Royal Family of Heaven. Therefore, as you are Gentlemen, I hope you will use me with that Respect which is due to my Birth and Extraction, and not run me down with reproachful Names, and scurrilous Language.

Spiritual-man.] Cry you Mercy, Sir, I know your Father very well, and honour his noble Birth and illustrious Quality; but give me Leave to tell you, your Mother is but of mean and obscure Quality, and a notorious Strumpet; and therefore you must excuse us, if we esteem no better of you than a Bastard, or at best a very degenerate Son, a Mungrel-breed, partaking more of your Mother's Vices than your Father's Virtues, who surely was much overseen, when he suffered himself to be debauche

bauched by ſuch a common Drab as ſhe: Her Name was *Senſe*, the Daughter of *Animal-life*, an old doating Sot, that minded nothing elſe but Eating, Drinking, and Sleeping, his Birth-place being no better than a Dunghil; this was your goodly Grand-Father by your Mother's Side. Now he uſed to proſtitute your Mother, when ſhe was young; to all Comers and Goers; and, among the Reſt, the Prince your Father fell in Love with her once upon a Time, and lay with her, and begot you. So that you have no ſuch Reaſon to glory in your high Birth, but rather to be aſhamed of your Father's Infirmity, in committing Folly with ſuch an Adultereſs as your Mother. Beſides, what ſignifies your being his Son, unleſs you were alſo endued with his princely Virtues? and he himſelf loſt thoſe Virtues after he had defiled himſelf by Copulation with your Mother. For he was once quick ſighted as an Eagle, but now his Eyes are dim: In this you reſemble him to the Life, for you are pore-blind. He was active and ſincere, but now is dull and treacherous; in this alſo you are like him, for you are heavy and ſlow in all your Operations, and as uncertain and wavering as a Weather-cock. I would take Notice of a great many more ill Features and Qualities in you, but that it would be too tedious and irkſome to the Company.

Zealous-mind.] "Ay, ay, it is not worth "while to loſe ſo much Time in talking to this "Impoſtor, when we are in a Journey.

Weary-o'-th'-World.] No indeed, Brother *Spiritual-man*, no more it is; and were you but half ſo tired as I, you would not ſtand reckoning up this

this Fellow's Genealogy, nor making Comparisons between him and his Father, I long to be at my Journey's End; come, let's be jogging.

Spiritual-man.] "Have Patience, my Brethren, "whilst this Man and I discourse this Point "farther, for the sake of *Tender-conscience*, who "seems to be staggered at his first Words, and "has an itching Desire to hear what he can say "for himself: Perhaps he will have a better O-"pinion of the Men, if we should refuse to "converse with him, he might think, that we "were ashamed or afraid to stand the Brunt of "his boasted Demonstration, and so would con-"clude the Truth is on his Side. Therefore "for his sake have Patience a while, and I "doubt not but I shall convince this Man of his "Errour, and make him hold his Peace, if not "recant his ill-grounded Opinions, to the Glo-"ry of God, and the Edification of us all, espe-"cially of poor wavering *Tender-conscience.*

Then they agreed to tarry and hear out the Dispute between them: So *Spiritual-man* bid *Human-Reason* wave all farther Preambles about his Birth and Family, and fall upon the Point in Hand, making as quick a Dispatch as he could.

Human reason.] Well, then, I tell you in short you are out of the Way, and if you will follow my Directions, I will shew you a far neare and more secure Road to the heavenly Country I believe and know there is a God, as well a you, and worship him Day and Night; but take not up this Belief, nor practise this Wor ship on other Mens Credits; I do not blind

in my Faith on other Mens Sleeves, nor worship God according to the Traditions of Men, as you do; but I lay a ſure Foundation of my Faith, behold and contemplate this wonderful and glorious Fabrick of the World, and by a regular Deduction, I trace the Foot-ſteps of an Eternal Divinity, whilſt climbing up the Chain of inferiour and ſecond Cauſes, I at length faſten on the uppermoſt Link, and clearly ſee the firſt and ſupream Cauſe, Source and Spring of all Things viſible and inviſible. Thus as common bodily Objects are the firſt and lowermoſt of this Chain of Cauſes, ſo my Senſes are the firſt and loweſt Step to my Faith, whilſt by a Chain of rational Inferences, I join the firſt and laſt Things together, and make my Senſes, Reaſon, and Faith to be all proportionably ſubſervient to the Adoration I pay to the eternal Godhead. Thus I obſerve a due Order in letting that which is natural firſt take place, and then afterwards that which is ſpiritual. Whereas you take a quite contrary Courſe, and ſo do all that hearken to thoſe blind Guides, the Shepherds on yonder Mountains. For they teach you to begin at the wrong End, and laying aſide the Service of your Senſes and Reaſons, which are the Eſſential Properties of your Nature, to believe, by an implicite blind Faith, the Doctrines and Opinions of ſuch a Number of Men, pretending they were divinely inſpired, and not only ſo, but to believe Doctrines that are diametrically oppoſite to your Reaſon, and the common Senſe and Experience of the whole World. As for Example, They Teach, and you muſt Believe, that one can be three, and three are but one,

con-

contrary to the first Principles of natural Rea-
son: That God is Man, and Man is God: Tha
a Virgin could conceive a Son without the Hel
of a Man, and after her Child-birth remain
Virgin: With many more Opinions of th
like Nature, inconsistent in themselves, an
with other fundamental Principles of Nature.

Tender-conf] "If all be true as this Man says
"then, for ought I see, we are guilty of down
"right Popery. I have heard many wise an
"learned Men say, That the great Secret
"that Religion is to make its Proselytes believe
"by a blind implicite Faith, Things directly con
"trary to common Sense and Reason; and
"we are guilty of the same Errour, wherein
"we differ from the Papists? For my Part, I a
"wonderfully taken with this Man's Discours
"he speaks home to the Purpose, and I can
"see what can be objected against it, nor ho
"he can be answered.

Spiritual-man.] Be not carried away with ev
ry Wind of false Doctrine, but let your Hea
be established in the Truth. Be not credulou
but examine well his Discourse, and you sha
find it all Sophistry and Deceit; as I shall mak
apparent, if you give me the Hearing.

In the first Place therefore, he goes upon
wrong Ground, in supposing our Reason to b
perfect in exercising it self upon its proper O
jects. Before the Fall of *Adam* indeed it was s
but now it is imperfect and frail; it was th
one intire shining Diamond, but now it is sha
tered into Pieces. We only retain some Fra
ments, or Sparks of the original Jewel;

an boaſt of nothing but ſome broken Remnants f Reaſon, eſcaped from that fatal Shipwreck f human Nature, which ſtill float up and down n a Sea of Uncertainties. We grope as in the ark, and can hardly diſcern the Things that e familiar with us. Our Notions of Things atural are liable to a thouſand Miſtakes, our nferences looſe and incoherent, and all our aculties turned upſide down. Our Diſcourſe ommonly is rather Rhetorick than Reaſon, and as either a Smatch of the Serpent's ſubtle Soiſtry, or the Woman's ſoft and inſinuating loquence: Theſe generally ſupply the Place of ue Maſculine Reaſon, while the Sophiſt does ut mimick the Philoſopher, and both they and e Orator act the Divine: As this Man has one in his ſpecious and formal Accuſation of he Shepherds, and Vindication of his own Way. For,

In the ſecond Place, Suppoſe we grant his Ground to be good, and that Reaſon is perfect n its exerciſing it ſelf on its proper Objects; et his Inferences from thence are but the Efforts of his Eloquence and Sophiſtry, while he would endeavour to perſuade us, that Divine nd Supernatural Things are the Objects of natural Reaſon alſo. It is juſt the ſame Thing as f he would go about to convince us, that we may hear with our Noſes, and ſee with our Ears. We may as well do this, as diſcern Divine and Supernatural Things by Natural and Human Reaſon. God has endued us with different Faculties, ſuitable and proportionable to the different Objects that engage them. We diſcover ſenſible Things by our Senſes, rational Things by

by our Reason Things intellectual by Unde
standing, but Divine and Celestial Things h
has reserved for the Exercise of our Faith
which is a Kind of divine and superiour Sens
in the Soul. Our Reason and Understandin
may at sometimes snatch a Glimpse, but canno
take a steady and adequate Prospect of Thing
so far above their Reach and Sphere. Thus b
the Help of natural Reason I may know ther
is a God, the first Cause and Original of a
Things; but his Essence, Attributes, and Will
are hid within the Veil of inaccessible Light
and can't be discerned by us, but through Faith
in his Divine Revelation. He that walks with
out this Light, walks in Darkness, though he
may strike out some faint and glimmering
Sparkles of his own. And he that out of th
gross and wooden Dictates of his natural Rea
son, carves out a Religion to himself, is but
more refined Idolater than those who worship
Stocks and Stones, hammering an Idol out o
his Fancy, and adoring the Work of his vain
Imagination. For this Reason God is no where
said to be jealous, but upon the Account o
his Worship. To this End he was so particularly
nice, (if I may so speak with Reverence) in al
these strict Injunctions he laid on the Childre
of *Israel*, as to his Worship. He gave to *Mose*
in the Mount an exact Pattern of the Taberna
cle and all its Vessels, Instruments, and Appur
tenances: He prescribed the particular Time
and Seasons, the peculiar Manner, Rites, an
Ceremonies of his Worship; not a Tittle o
which were they to transgress, under Pain o
Death. Now what needed all this Caution an
Severity

everity, if it were a Matter ſo indifferent as
his Man makes it, how God is worſhipped?
He thinks, if by patching up half-a dozen natu-
al Reaſons together, he can prove a Deity,
nd pay ſome Homage or Acknowledgment to
im as ſuch, that all is well with him; nay,
hat he is in the neareſt and moſt ready Way to
leaven; in the mean while concluding that
e go round about, if not a quite contrary
Vay, who take up our Religion on no leſs Cre-
it and Author ity, than that of Dvine Revela-
on. This he calls laying aſide our Senſes and
ur Reaſon to believe by a blind and implicite
aith, the Doctrines and Opinions of a certain
Number of Men pretending to be divinely in-
pired; and not only ſo, but believing Doctrines
iametrically oppoſite to our Reaſon, and the
ommon Senſe and Experience of the whole
Vorld. But tell me, O vain Man, how do
e lay aſide our Senſes and our Reaſon, when
e uſe both in a due Subordination to our
aith? Faith it ſelf comes by hearing, which is
ne of our Senſes: We hear the glad Tidings
f the Goſpel preached to us, and our Hearts
e brought into Subjection to the Power there-
f! Natural Reaſon taught us to believe there
a God, but Faith teaches us how to believe
him, and how to worſhip him. The Things
hich we believe of him are indeed far above
ur Senſe and Reaſon, but not contrary to them.
Vay, in this our Senſes and Reaſon are inſtru-
ental to our Faith, that when we read or hear
f the Miracles which were done by Chriſt and
s Apoſtles, our Reaſon tell us they could not be
one but by the mighty Power of God, and that

God

God would not by such Miracles give Testi-
mony to a Lye; therefore consequently our Rea-
son teaches us to believe that Christ and his A-
postles were really such as they professed them-
selves to be: He the Son of God, they his Ser-
vants, and Men inspired by the Holy Ghost;
and consequently that all their Doctrines were
true. How then can I stumble at the Doctrine
of the Trinity, the Incarnation of Christ, his
being conceived without Help of Man, and
brought forth by a Virgin, she remaining a pure
Virgin? Thus far my Reason is serviceable to
my Faith. The one leads by the Hand to
the Veil; the other draws it back, and disco-
vers all the sacred Mysteries. Yet still let Reason
keep her Distance, she is but the Handmaid;
Faith the Mistress: Sense and Reason attend
in the outer Courts of the Temple, but Faith
enters into the Holy of Holies. Now without
Faith it is impossible to please God. Faith
is the Evidence of Things not seen, the Sub-
stance of Things hoped for. This is that Faith
wich thou, O *Human-reason*, hast so much
contemned and vilified! This is that Faith
which the Shepherds recommended to us; this
is that Prospective-glass through which we
saw the Glories of the Cœlestial *Jerusalem*.
Therefore cease henceforward to speak evil of
the Way of the Lord; cease to pervert the
Souls of such as seek the Lord in *Sincerity*, and
with an humble *Faith*. When he had made an
end of these Words, *Tender conscience* burst out
in Tears for Grief and Joy; for Grief that he
had suffered his Mind to be warped by the se-
ducing Eloquence of *Human-reason*, and for Joy

hat *Spiritual man* had ſo well anſwered and con-uted his Arguments, which made him addreſs imſelf thus to *Spiritual-man.*

Tender conſ.] I am heartily ſorry that my Foo-iſhneſs ſhould hinder all the Company of ſuch ime, while we might have been a good Way n our Journey: Now I am fully ſatisfied that *Human-reaſon* is but an *Ignis fatuus* to the Mind, falſe Light, a Deceiver, and therefore let us eave him to his Den of Shadows, and proſecute ur Journey.

Then I ſaw in my Dream that they went for-ward, while *Tender conſcience* ſung,

ain Human Reaſon *boaſts himſelf a Light,*
ho' but a wandering Meteor of the Night,
red in the Bogs and Fenns of common Earth;
Dunghil was the Place of his high Birth;
et the Impoſtor would aſpire to be
ſteem'd a Son of noble Pedigree:
aunting his Father's Titles and high Race,
ho' you ſee Mungrel written in his Face.
better Herald has unmask'd the Shame,
nd prov'd a Strumpet was the Juggler's Dame.
n vain he ſeeks on Pilgrims to impoſe;
n vain he ſtrives to lead them by the Noſe:
he Cheat's diſcover'd, and bright Truth prevails,
hen humble Faith does hold the ſacred Scales.
eaſon and Senſe are but deceitful Guides:
better Convoy God for us provides.
Cœleſtial Truth dwells in th' Abyſs of Light,
Vrapt up in Clouds from Human-reaſon's *Sight.*
e that would ſee her as ſhe's thus conceal'd,
Muſt look by Faith, believing what's reveal'd.

Reaſon

Reason may well at her own Quarry fly,
But Finite cannot grasp Infinity.
Rest then my Soul, from endless Anguish free'd,
No Reason is thy Guide, nor Sense they Creed.
Fai is the best Ensurrer of thy Bliss,
The Bank above must fail before the Venture miss.

Now as they went along, tqhey came to the Place where the Flatter had seduced *Christian* and *Hopeful* out of the Road into a By-way which might easily be done: For though it were a By-way, yet it seemed to lie as straight before them as the true Way. But however, our Pilgrims had the good Fortune to escape the Way that led to the Nets, by Means of *Spiritual-man's* Company, who had a shrewd Insight into the Road.

Now I saw in my Dream, that they had not gone far, before they all began to grow very drowsy, insomuch that *Weary-o'-th'-World* began to talk of lying down and taking a Nap. At which *Convert*, who had not spoken a Word since they parted from the Cave of *Reformation* till this Time, fetched a deep Sigh and wept bitterly; but amidst his Tears he called out very earnestly to *Weary-o'th'-World*, warning him not to sleep in that Place. This sudden Passion and extraordinary Carriage of *Convert*, who had been silent all the Way before, made every Body curious to learn the Occasion of it, and *Spiritual-man* desired him to acquaint the Company with the Occasion of this sudden Motion. The *Convert* telling them, if they would escape Death, or the very near Danger of it, they must not offer to sleep on that Ground, from

ed to give them an Account of his Life in ſhort, nd deſired them to give good Attention to his Words, which would be a Means to keep them waking. So he began:

Convert.] You may remember the Shepherds t parting, among other good and wholeſome Advices, bid us have an eſpecial Care not to leep on the enchanted Ground. Now when I aw ſome of the Company inclined to ſleep, I alled to mind the Shepherds Exhortation, and lſo my own former Miſcarriage in this Point, which made me burſt forth into Tears, to think ow far I had gone back from Heaven-ward y reaſon of Sleeping in this Place; and what Danger you would all have run, ſhould you ut have lain down on this enchanted Ground. This is is the Place the Shepherds told us of.

Spiritual man.] *Bleſſed art thou of the Lord, O appy young Man, who haſt prevented us from leeping in this Place. Pray entertain us with a Re-ation of your paſt Travels, for I perceive by your Diſcourſe, that you have been this Way before now.*

Convert.] 'Tis poſſible that you may have heard f one *Atheiſt*, that met *Chriſtian* and *Hopeful* a ittle Way off from this Place, as they were tra-elling towards the heavenly City. I am the Man, though my Name be now changed, nei-her was that my proper Name, but was given me after my Sleep on the enchanted Ground. For my Name before was *Well-meaning*, and now my Name is *Convert*. I was born in the Valley of *Deſtruction*, and brought out from thence very young by my Father; but as we came a-long by that Man behind us, even by *Human-reaſon*, I was ſo pleaſed with his deluding Diſ-

courſe,

course, that my Father could not get me along with him, but I must needs tarry a while to converse with *Human-reason*; telling my Father, that he being old and crazy, I should soon overtake him. But *Human-reason* had such enticing Ways with him, that I had not Power to leave his Company a great while; nay, and at last when he saw that I would go, he would needs accompany me to this Place, and at parting he gave me something to drink out of a *Vial*, which he told me was an excellent Cephalick; and good against all the Distempers of the Brain, to which Travellers are liable, by reason of Heats and Colds, and the like; and so he took his Leave and went back to his Cave. But he was no sooner gone, when I fell asleep on the Ground, whether through the Influence of that Liquor he gave me, or through the Nature of the Vapours which arise of the Ground, I know not, but my Sleep seemed very sweet unto me; and I believe I had slept my last here, had I not been used from my Childhood to walk in my Sleep: For getting up in my Sleep, I walked back again the same Way by which I came, till I was quite off from the enchanted Ground, and there I met with *Christian* and *Hopeful*, who were going forward to Mount *Sion*. So when they had told me whither they were going, I fell a laughing heartily at them, calling them a hundred Fools, for taking upon them so tedious a Journey, when they were like to have nothing for their Pains, but meer Labour and Travel. Now all this while my Brains were so stupified with that Liquor which *Human-reason* had made me drink, that I was not sensible I had been a-

sleep-

ep, but was as one in a Dream, and my Fan- was poſſeſſed with an Imagination, that I had en as far as any Pilgrims could go, but could nd no ſuch Place as the heavenly *Jeruſalem*, d therefore I believed there was none, and I told them: But however they would not arken unto my fooliſh Words, but went for- ards on their Journey, and I kept on my ourſe backward till I came to the Town of *anity*, where I took up my Lodging for a great hile; till once upon a Time, being at one of e publick Shows in the Fair, I was ſtruck ith a Thunder-bolt from Heaven, which had moſt coſt me my Life; for I was forced to ep my Chamber a whole Year upon it. Now this Time of my Confinement, I began to think my former Life, and the miſerable Condi- on I was in, if it ſhould pleaſe God to take e away. This made me weep Day and Night my ſelf; I faſted alſo and prayed, and hum- ed my ſelf before the Lord in ſecret, and owed a Vow unto God, That if it would pleaſe m to reſtore me to Health again, I would un- rtake a Pilgrimage to Mount *Sion*, the firſt pportunity that I could meet with to have ompany. So God heard my Prayers, my ows and my Tears, and reſtored me again, in little time, and I walked abroad and ſoon ft that wicked Town; and remembring that I d an Acquaintance or two in the Cave of *Re- rmation*, Men of ſober Diſpoſitions, and reli- ous Lives, I reſolved to go and ſee them, if thaps I might prevail upon them to go along th me. So I went accordingly to the afore- d Cave, and found my two Friends there, whom

whom I often broke my Mind to about th
Matter: But they put me off till we could g
more Company, telling me, That it would n
be long before ſome Pilgrims would come b
which made me long for that happy Hour wh
I might hear of any Travellers that were goi
that Way. In the mean while I abode in t
Cave, and converſed with a great many Me
there, and, among the Reſt, I prevailed
Zealous-mind and *Yielding* to go along with u
For my Friends Names ware *Seek-truth*, a
Weary-o'th'-World, whom we have in our Co
pany now. So when *Tender-conſcience* came b
and was looking on the Pillar of *Hiſtory*, *See*
truth happened to ſee him, and knowing by h
Habit that he was a Pilgrim, he preſently ſtruc
up a Bargain with him to bear him Compan
and called the Reſt of us out of the Cave, a li
tle Way off from which, we overtook *Spiritua*
man, and ſo we all joined Company, and cam
along together, not one of us but *Yielding* bei
loſt: He muſt needs follow the Seducer in t
Town of *Vanity*, and ſo got a Surfeit with E
ceſs of Wine, which killed him.

Now I ſaw in my Dream, that the Pilgrims
this time were got over the enchanted Groun
and entred into the Country of *Beulah*, who
Air was ſweetned with all Manner of Aromati
Perfumes; which revived their drooping S
rits, grown heavy, and almoſt ſtupified wi
walking over the enchanted Ground. Here we
Trees growing, whoſe Fruits never fade aw
and whoſe Leaves are always green. In t
Place there is a perpetual Spring, the Birds
ways ſinging, the Meadows adorned with Flo

rs, and all Things abounding that are delightful. For it lies within Sight of *Paradise*, and the Shadow of the Cœleſtial City reaches it. Here they walked and comforted themſelves with the Pleaſures which this goodly Land afforded; reflecting back upon the Toils and Hardſhips they had undergone, they ſolaced themſelves with the Thought that now they were near their Journey's End, and within plain View of the Cœleſtial *Jeruſalem*, which they had ſo long, and ſo fervently deſired to ſee. The farther they walked, the plainer might the Glory of that Place be ſeen, and the more earneſtly did they long to come to it. So that they ſpurred one another forward with comfortable Words, ſaying, *Come, let us go up to the Houſe of the Lord, our Feet ſhall be ſtanding in thy Courts, O* Jeruſalem. *In the Sight of Angels we will ſing unto thee, O Lord, and will adore in thy holy Temple.* And as they paſſed along, they came to certain Vineyards which belonged to the King; and thoſe who had the Cuſtody of the Vineyards, invited them in, ſaying, *Come in, ye Bleſſed of the Lord, and taſte the Wine that rejoyceth the Heart of* * *God and Man.* So the Pilgrims went into the Vineyards and drank of the Wine thereof, which inebriated them with Love and Joy, with Deſire and Hope to ſee the King's Face; of whom the Keepers of the Vineyards told them many glorious Things, ſaying, That he was the faireſt among ten thouſand; therefore the Virgins loved him, and ran after the Odour of his Ointments. They ſaid alſo, That

* *Judges* ix. 13.

he was a great Lover of Pilgrims, and that h himſelf took upon him once to be a Pilgrim Many more good Commendations they gav of him, which made theſe Men impatient ti they got to the City. So they left the Vineyard and went forward, and ran as it were for thei Lives. Thus they continued running, ti they came in Sight of the Gate: But in a Kin of a Bottom they were ſtopped by a Rive which was very deep, and had no Bridge t go over it.

Moreover, I ſaw in my Dream, that ther ſat there a Multitude of Men, Women, an Children of all Nations, Tribes, and Langua ges on the Banks of the River, and many wer in the River. So when the Pilgrims came dow to the River-ſide, they ſat down likewiſe o the Bank, and began to queſtion one anothe how they ſhould get over; alſo they aske of ſome that were ſitting there before them whether there was no other Way to go into th City? And they anſwered them, No. The they were greatly perplexed in Mind, to think how they ſhould do to get over this Rive But *Weary-o'-th'-world* ſaid to his Companions Be not diſcouraged becauſe of the River, for will venture in firſt, and according as it fare with me you may act. If I get over in Safe ty, then ye may ſecurely follow; but if I ſin and periſh in theſe deep Waters, then you hav your Choice before you: Do what ſeems goo in your own Eyes. So he boldly ruſhed int the River, plunging himſelf over Head an Ears in a Moment, and they never ſaw hi

riſe again: Which did greatly diſhearten the Reſt of the Pilgrims, and they knew not what to do, or which Way to turn themſelves. Whilſt they were thus diſconſolate and melancholly, there came flying to them a Man in bright Cloathing, who ſaid, Peace be unto you, let not your Hearts be troubled, becauſe of the Man who juſt now entred the River, and preſently ſunk out of your Sight: His Name is *Weary-o'th'-world*, and his Circumſtances anſwer his Name: For he has a long Time lain under great Diſcontent, becauſe the Affairs of this Life went not ſmoothly on his Side; he has met with a great many Croſſes and Loſſes, Vexations and Troubles in the World: He has been croſſed in Body, Soul, and Eſtate; in Wife, Children, and Friends: Now all theſe together made him weary of the World, and reſolved to go out of it. But he ſuffered none of theſe Things for Righteouſneſs ſake, or for the Name of Chriſt, but for his own Ambition, Covetouſneſs, and Envy, which made him odious to all People that knew him; nay, he thereby put himſelf out of the Protection of Providence, ſo that nothing thrived which he took in Hand. His Corn was blaſted in the Field; his Barns were burned down to the Ground, when they were filled with the Fruits of a plentiful Harveſt. His Body was afflicted with many Diſeaſes, which were occaſioned by his Luſts. His Wife and Children curſed him to his Face, becauſe of his Tyranny and Cruelty. His Friends and his

Neighbours mocked and derided at his Calamities; and all Things went againſt him. So in a Pet he took up a Reſolution to leave the World, but he did it not for the Love of God; which was the Reaſon why you ſaw him ſink in the Waters in this River, and riſe no more. It is not enough to be weary of the World, but to be weary of Sin, is that which is acceptable in the Sight of God, and of great Price. Beſides, he ought not preſumptuouſly to have ruſhed into the River himſelf without Orders, but ſhould have waited till the King's Pleaſure was manifeſted to him, as you ſee many ſitting along the River-ſide, and waiting for the King's Command. And now I am ſent with a Meſſage to *Tender-conſcience*, to till him it is the King's Pleaſure he ſhould come over next. So *Tender-conſcience* prepared himſelf to obey the King's Summons, but his Heart panted, and all his Limbs trembled, to think of what was become of *Weary-o'th'-world*, and for fear he ſhould ſink likewiſe. Whom when *Spiritual man* ſaw in this Agony, he comforted him, bidding him be of good Chear, ſaying, You are not the firſt, neither will you be the laſt that muſt paſs through this River; all that have been before you ſince *Adam*, have been forced to go through this River, except *Enoch* and *Elijah*, and ſo muſt all that come after you. Death is a Debt we all owe to God and Nature, and muſt be paid one Time or other, earlier or later. There is an appointed Time for all Men once to die, and after Death to come to Judg-

men

ment; therefore be not afraid of that which cannot be avoided.

Tender-conscience.] I am not so much afraid of Death, as of what will come after; I fear I shall never see the City of God, the heavenly *Jerusalem*, whose glittering Walls and Turrets ravished my Eyes, when we passed through the Land of *Beulah*. I fear I am going down into a Land of Darkness, where my Feet will stumble on the dark Mountains; a Land without Light or Order, where there dwells nothing but sempiternal Horrour and Confusion. This is that which makes my Heart-strings ready to break, and my Knees to smite one against another. Oh, that some one would hide me till the Fury of his Anger be overpassed! Oh that he would protect me in the Secret of his Tabernacle! And shelter me under the Shadow of his Wings! For yet a little while, and the Eye that seeth me shall see me no more. And with that Word he entered the River, and finding the Water shallow at first, he was comforted; but as he waded along they rose up even to his Mouth and Nostris, so that he could hardly fetch his Breath. Then he cried aloud, saying, Save me, God, for the Waters are come into my Soul. I sink in deep Mire, where there is no standing; I am come into the deep Waters, where the Floods overflow me. Make haste to deliver me, O God, make haste to help me, O Lord, My Flesh and my Heart faileth, but God is the Strength of my Heart and my Portion for ever. Thus cried he, and still waded on till he came to the Middle of

the River, where he could find no Bottom, ſo that his Head was covered with Water; and he had ſunk away, had not the ſhining One, that invited him, come flying to his Aſſiſtance, and, catching him by the Hair of the Head, held his Head above Water till he came over toward the oppoſite Bank; where it grew ſhallower, and he began to walk with Eaſe, till he got clear out of the River; and when he ſtood upon the Bank on the other Side, he leaped for Joy, finding himſelf ſo marvellous light and active, that he thought he could fly; for the Garments which he wore all the Way were very heavy, and they fell off from him in the River, ſo that now he was as light as a Bird.

Now I ſaw in my Dream, that the ſhining One had no ſooner ſet him on the ſhallow Side of the River, but he went to the other Side, and bid *Spiritual-man*, *Zealous-mind*, *Seek-truth*, and *Convert*, follow him into the River; which they all did, whilſt the ſhining One flew over their Heads to the other Side, where *Tender-conſcience* ſtood encompaſſed by five or ſix Men in bright Cloathing. So the four Men waded through the River with different Circumſtances; for *Spiritual-man* having been in deep Waters before, though not altogether ſo deep as theſe, had got ſome Skill in ſwimming and keeping his Head above Water; but poor *Convert* and *Seek-truth* were at a great Loſs, when they came toward the Middle of the River, where the Waters were at the deepeſt, ſo that they cried out for Help unto

to

o him that is able to ſave, and their Prayers were heard, and a Hand was reached forth, which bore them up till they came to the ſhallow Ground. So they walked through the reſt of the River with Eaſe, and came to their Brethren on the other Side; but as for *Zealous-mind*, he thought to get over ſafer than any of them, and therefore privately he had gathered a Bundle of Reeds, which grew by the Riverſide, and he reſted himſelf on them; but when he came to the Middle of the River, the Violence of the Current carried away his Reeds, and he ſunk to the Bottom, and never was ſeen more. So in my Dream, I asked one that ſtood by me, what was the Reaſon that he who had appeared ſo forward all along in his Journey, ſhould now ſink at laſt? And he anſwered me, It is not enough to be zealous and forward, but to be humble and charitable alſo is requiſite. This Man was of a fiery Temper, and had a real indeed, but it was a diſorderly Zeal, not tempered with Charity and Prudence. Likewiſe he truſted in his own Strength, as you ſaw by his leaning on the Bundle of Reeds: Now this was his Pride; for had he called on God for Help, peradventure he might have been ſaved.

So I ſaw in my Dream, that the four Men, even *Tender-conſcience*, *Spiritual-man*, *Seek-truth*, and *Convert*, welcomed each other to that Side of the River, and the ſhining Ones welcomed them likewiſe; and there came a bright Cloud and covered them all, and they were carried up in the Cloud, through untracked Paths of

Air; and as they went up, the Men in bright Cloathing told them, that they had watched over them all the Way of their Pilgrimage, and had observed all their Actions, which were written down in a Book; and that they had saved them from many Dangers, though unseen by them. Thus the Cloud was carried up through the boundless Orbs above, and as they went through the Skies, they saw the glorious Stars shining like Suns in the Firmament. At length, when they came near to the Heaven of Heavens, a Troop of holy Ones came out of the City to meet them: Now the Foundations of the City were laid on the Top of the Eternal Hills; and all round about it were Fields of endless Light, wherein the Saints and Angels walk: Then they came to the Place where the Antient of Days was sitting, whose Garment was as white as Snow, and the Hair of his Head like the pure Wool: his Throne was like fiery Flame, and his Wheels as burning Fire. A fiery Stream issued and came out from before him. Thousand Thousands ministred unto him, and ten thousand times ten thousand stood before him. Then they came up to the Gate of the City, and the Pilgrims were bid to call there; which they did accordingly, and one looked over the Gate, to whom the Men in bright Cloathing said, *These Men are come from the Valley of* Destruction, *these have gone through great Tribulation for the Love they bear to their King*; and they spoke to the Pilgrims to give in their Certificates, which they did, and the Certificates were presented to the King, who gave

gave Orders that the Gate ſhould be opened unto the Pilgrims. So they entered in, and juſt at the Entrance one met them, and ſaid unto them, *Come in, ye bleſſed of my Father, inherit the Kingdom prapared for you, from the Foundation of the World; enter into the Joy of your Lord.* Then a Multitude of the heavenly Hoſt, with Harps in their Hands, met them, and ſung a Song which no Man underſtood, nor could ſing but themſelves, and ſuch as are thought worthy to be admitted into that bleſſed Place. So I awoke, and behold it was a DREAM.

FINIS.

3
47
FEB

THE LIFE AND DEATH OF Mr. JOHN BUNTAN.

THE Life and Death OF Mr. JOHN BUNYAN.

LATE

Preacher of the Gospel in *Bedford.*

PSALM CXII. 6.

The Righteous shall be in everlasting Remembrance.

MR. *John Bunyan* was born at *Elston*, in the County of *Bedford*, within a little Mile of that Town, of honest, but very poor Parents: His Original being so mean, that I know not in whom the Words of the great Apostle to the Gentiles, in the first Chapter of the Epistle to the *Corinthians*, were more fully exemplified, than in Mr. *John Bunyan*; the Words are these: *For you see your*

your Calling, Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble are called; But God hath chosen the foolish Things of the World to confound the Wise; and God hath chosen the weak Things of the World to confound the Things that are mighty: And base Things of the World, and Things which are despised, hath God chosen; -- That no Flesh might glory in his Presence. And this he himself was ready upon all Occasions to own, that God might have the Glory of his own Grace; for though his Original and Birth was but poor and despised, yet it pleased God to chuse him before many others to be an Instrument for the Bringing of many Souls unto God: And that the Grace of God that was given him, may be the more exceedingly magnified, we will give some brief Account of what he was before the Grace of God appeared to him.

I have already told you, that his Parents were very mean; but yet they took Care to give him that Learning which was suitable to their Condition, bringing him up to Read and Write; but so great was his natural Depravity, and his Proneness to all Evil, that he quickly forgot both, being only wise to do Evil; but to do or learn that which was Good, or Praiseworthy, he had no Heart or Knowledge; addicting himself so much in his very Childhood to Cursing, Swearing, Lying, and Blasphemies, that he had few Equals in Wickedness insomuch, that I remember I have heard him say, with Grief of Heart, He was a Town sinner; that is to say, One that was taken

BRITISH MUSEUM 3 47 FEB

tice of for one notoriously wicked, by all the own where he lived: Yet was not his Conscience feared, but would often give him such winges as made him very uneasy: Being also en affrighted with Dreams, and terrified th Visions in the Night, fearing lest for the s he had committed in the Day, he should taken away by Devils in the Night, and them be bound down with the Chains of rkness, to the Judgment of the great Day. d these Fears were frequent with him, when had hardly reached to the Age of ten Years. d these Thoughts did not only attack him he Night Season, but sometimes also in the dst of his childish Vanities, amongst his vain mpanions; And sometimes in that Condition, spair has taken hold so much of him, that he wished, that either there had been no Hell, that himself had been a Devil, supposing the Devils were only Tormenters of others, were not tormented themselves. And yet en these Thoughts had left him, he follow- his sinful Pleasures with all the Eagerness ginable, as if he had never had those dismal airing Thoughts. So that the whole Course is Life from his Childhood till his Mar- e, was what the Apostle describes in *Ephesians* 3. *According to the Course of this World, the Spirit that now worketh in the Children Disobedience, being filled with all Righteousness, and led Captive by the Devil at Will*: And as himself expresses it, The Ring-leader of all the Youth that kept him

him Company, in all Manner of Vice and Ungodliness.

But notwithstanding all this Wickedness of his, God did not utterly leave him; but followed him sometimes with Convictions, and sometimes with Judgments, but yet such as had in them a Mixture of Mercy: At one time he fell into a Creek of the Sea, and then hardly escaped Drowning; and at another Time he fell out of a Boat into *Bedford* River, but there he also was preserved, though with Difficulty. But, alas! It was neither Mercy nor Judgment that could yet awaken him, for he had given up himself to the Love of Sin, and was fully resolved to go on, whatever Rubs he met with in his Way.

Yet God left not himself without a Witness in his Soul, often checking him in one Way or another; as one Day being at *Sly* with his Companions, a Voice suddenly darted from Heaven into his Soul, saying, *Wilt thou leave thy Sins, and go to Heaven; or have thy Sins and go to Hell*; this put him into such a Consternation, that he immediately left his Sport, and looking up to Heaven, thought he saw the Lord Jesus looking down upon him, as one hotly displeased with him, and threatning him with some grievous Punishments, for his ungodly Practices.

But see the Wiles of Satan! No sooner had this made some Impression in his Mind, but the Devil suggested to him, That he had been a great and grievous Sinner, and that it was

o late for him to look after Heaven, for Christ ould not forgive him, nor pardon his Transeſſions. And this is no other than the Devil's ual Practice; firſt for to draw Sinners to mmit all Iniquity with Greedineſs, and en to perſuade them there is no Hope of ercy left; that thereby the Sinner may be evailed with to go on in Sin. And this was e Effect that this Suggeſtion had on Mr. *Bun-n*: Who looking upon himſelf as one that d ſinned beyond the Reach of Mercy, thought thin himſelf, that he would take his Fill of , it being the only Pleaſure he was ever like have. And yet theſe Pleaſures of Sin, through wonderful Operation of the Holy Spirit, re ſo often imbittered to him, that he could e but little Satisfaction in them. For, *The bour of the natural Man, or Man before Con-ſion, doth but weary him, becauſe he knoweth the Way to the City of God*, Eccleſ. x. 15.

Once, as he was going on in the full Career of , and belching out Oaths like the Madman *Solomon* ſpeaks of, who ſcatters abroad e-brands, Arrows, and Death, he was repro-ſeverely by a Woman, who was a notorious ner her ſelf; who told him, That he was ugliеſt Fellow for Swearing, that ever ſhe d in all her Life, and that by his doing , he was able to ſpoil all the Youth in the wn, if they came but into his Company: s Reproof, coming from ſuch a Woman, om he knew to be very wicked and un-ly, filled him with great Shame; and ught more with him, than many that had given him before by thoſe that were ſober

ſober and godly: And made him wiſh, that he had never known what it was to be a Swearer; and even made him out of Love with it, and from that Time forward very much to refrain from it. This puts me in Mind of a Story I have read in the Life of holy Mr. *Perkins*, who in his young Years was as great a Debauchee as any in the Univerſity of *Cambridge*, where he was brought up. He coming one time through the Out-parts of the Town, heard a Woman ſay to her Child that was froward and peeviſh, *Either hold your Tongue, or I will give you to drunken* Perkins *yonder*. The Words were ſo great a Reproof to him, finding himſelf made a common By-word among People, that it made him reſolve upon a Reformation; and this, by God's gracious and all-diſpoſing Providence, was one great Step towards his Converſion.

But to return to Mr. *Bunyan*: God having a Deſign of Grace towards him, gave him frequent Checks and Interruptions in the Midſt of his ſtrongeſt Reſolutions, to go on in his Sin; ſometimes ſcaring him with Dreams, and terrifying him with Viſions in an extraordinary Manner; verifying that of *Elihu* to *Job*, in the xxxiii. Chapter of that Book, and the 14th Verſe, and forward: *For God ſpeaketh once, yea twice, yet Man perceiveth it not: In a Dream, in a Viſion of the Night; when deep Sleep falleth upon Men, in Slumberings upon the Bed: Then he openeth the Ears of Men, and ſealeth their Inſtruction: That he may withdraw Man from his Purpoſe, and keep back his Soul from the Pit,*

Life from periſhing. For he once dreamed
he ſaw the Face of the Heavens, as it
re, all on Fire, and the Firmament crack-
and ſhivering with the Noiſe of mighty
unders, and that an Arch-angel flew in the
dſt of Heaven ſounding a Trumpet, and a
one of Glory was ſeated in the Eaſt, where-
ſat a Perſon in Brightneſs like the Morn-
ſtar. Upon which Mr. *Bunyan*, thinking
his Dream, that it was the End of the
rld, fell upon his Knees, and with up-lift-
Hands towards Heaven, cried out, *O Lord,*
have Mercy upon me! What ſhall I do? The
of Judgment is come, and I am not prepared!
then immediately he heard a Voice be-
him, ſaying, *Repent.* And upon this he
ked, and found it was but a Dream; but
y it was a very awful Dream, and a *Me-*
ſent from Heaven; and it had an Effect ac-
ingly; for upon this he grew more ſerious,
it remained in his Mind a conſiderable
e. This was a Part of God's dealing with
to withdraw him from his Purpoſe of Sin-
and to keep back his Soul from the Pit of
uction.

another Time he dreamed that he was in
ſant Place, living in Riot, and Luxury,
etting and Feaſting his Senſes: Where
ſudden, even in a Moment, a mighty
quake rent the Earth in ſunder, and out
wide and dreadful Gap came bloody and
ng Flames, and in thoſe Flames the Fi-
of Men toſſed up in Globes of Fire, and
down again, with horrid Shrieks and
Cries,

Cries, and Execrations; whilſt ſome Devil
that were mingled with them, laughed aloud a
their Torments. And whilſt he ſtood trembli
at this affrighting Viſion, he thought the Ear
ſhook under him, and a Circle of Flame i
cloſed him: But when he thought himſelf ju
at the Point of Periſhing, one in white ſhini
Raiment deſcended, and plucked him out
that dreadful Place, whilſt the Devils cried a
ter him to leave him with them, that he mig
receive the juſt Puniſhment his Sins had deſ
ved; yet he eſcaped the Danger. He was
treamly affrighted with this Dream, and
a little glad he found it to be but a Drea
though it was indeed a great deal more, for
was the ſecret Working of the Almighty
on his Spirit, to draw him from his Si
although he was ignorant of Chriſt, and
wedded unto Sport and Play, he could
leave it.

But in a little Time after, he fell into
Company of a poor Man that made Profeſſi
of Religion, whoſe Diſcourſe of Religion
of the Scriptures ſo affected Mr. *Bun*
that he betook himſelf to reading the Bi
eſpecially the hiſtorical Part thereof; but
yet ignorant both of the Corruption and
Depravity of his Nature, and by a neceſ
Conſequence of the Want and Worth of
ſus Chriſt to ſave him.

However, this produced outward Refor
tion, both in his Words and Life; and he
was fallen into a Kind of Legal Reli
working for Life, and making up a Right

ſs for himſelf thereby; ſo that while he ought he kept the Commandments, he had omfort; but when at ſometimes he broke any them, then his Conſcience was full of Guilt d Trouble: But then upon his Sorrow and pentance, he healed himſelf again, and ought thereby he had made God Amends, and was well.

And thus he continued for ſome Time, very ar a Year; his Neighbours all that time taking n for a very good Man, and wondering at his formation. Though indeed all that time he s as far from the Way of Life, as when he s the moſt Prophane; though, as himſelf raſes it, his Change of Life and Manners s as remarkable, as for *Tom* of *Bedlam* to come a ſober Man.

And now thoſe that ſpake Ill of him before, gan to praiſe and commend him, both to Face and behind his Back. Which, notthſtanding his Reformation, puffed him up h Pride, and filled him with Hypocriſy. had been mightily addicted to Ringing, and, all his Reformation, was very unwilling leave it: But his Conſcience beginning to tender, he thought the Practice thereof to but vain, and ſo forced himſelf to leave it, could not keep his Mind from hankering afit; and therefore would not ring: But then was ſurpriſed with Fears, that poſſibly one he Bells might fall and kill him, and then durſt no longer go into the Steeple, but uld ſtand at the Door; and even there he afraid leſt the Steeple it ſelf ſhould fall upon

on him. This both shewed continual Co
victions, and that yet the Love of Pleasures st
remained, and his corrupt Affections were n
mortified. Dancing was also another Thing
which he much delighted, and he found it
hard Thing to relinquish that also; and
was near a Year's time before he could lea
it off.

But, alas! this was but lopping off the Bra
ches of Sin, whilst the Root of Unregenera
remained. This was but Building upon
old Foundation, which must all be overturn
where God intends to carry on his Work
Truth. But it pleased God, in his wonder
Wisdom and Goodness, to let him pass thro
these Things, that he might the better kn
how to direct those poor wandring Souls t
would be afterwards in such a State; wh
in it self indeed is very dangerous; for
Sort of Sinners are in a more desperate C
dition than those that are pure in their o
Eyes, and yet are not cleansed from their
thiness, *Prov.* xxx. 12.

Not long after, the Providence of God
ordered it, that Mr. *Bunyan* went to *Bed*
to work upon his Calling: And happ
there to hear three or four poor Women,
were sitting in the Sun, discoursing toge
about the Things of God; which caused
to draw near to them, for he was by this
himself become a mighty Talker of Relig
But when he had heard them a while, as
self confessed, he heard indeed, but he n
di

od not, for they ſpoke of Things above his
ach; diſcourſing of the new Birth, and the
ork of God on their Hearts, and how they
re convinced of their miſerable State by
ture. They talked how God had viſited
ir Souls with his Love in the Lord Jeſus,
d with what Words and Promiſes they had
n refreſhed, comforted, and ſupported a-
nſt the Temptations of the Devil. They
o reaſoned of the Suggeſtions and Tempta-
ns of the evil One in particular, and told
h other by which they had been afflicted,
how they were born up under his Aſſaults.
heard them likewiſe diſcourſe of the Wret-
dneſs of their own Hearts, and of their
belief; and of contemning and abhorring their
n Righteouſneſs, as filthy and inſufficient to
hem any Good. And all this appeared to
to be ſpoken with ſuch an Air of Joy,
ſuch Pleaſantneſs of Scripture-language,
with ſuch an Appearance of Grace in
they ſaid, that they ſeemed to him as
ey had found a new World; as if
were People that dwelt alone, and were
to be reckoned among their Neigh-
s.

was upon this Diſcourſe of theirs, that
egan to feel ſome unuſual Agitations in
wn Heart, and to be conſcious to himſelf,
his Condition was not ſo good as he
thought it to be; becauſe in all his
ghts about Religion and Salvation, the
birth never entered into his Mind; but
und it was a Thing he wholly was a

Stranger

on him. This both ſhewed continual Co
victions, and that yet the Love of Pleaſures ſt
remained, and his corrupt Affections were
mortified. Dancing was alſo another Thing
which he much delighted, and he found i
hard Thing to relinquiſh that alſo; and
was near a Year's time before he could le
it off.

But, alas! this was but lopping off the Br
ches of Sin, whilſt the Root of Unregener
remained. This was but Building upon
old Foundation, which muſt all be overturn
where God intends to carry on his Work
Truth. But it pleaſed God, in his wonder
Wiſdom and Goodneſs, to let him paſs thro
theſe Things, that he might the better kn
how to direct thoſe poor wandring Souls
would be afterwards in ſuch a State; wh
in it ſelf indeed is very dangerous; for
Sort of Sinners are in a more deſperate C
dition than thoſe that are pure in their o
Eyes, and yet are not cleanſed from their
thineſs, *Prov.* xxx. 12.

Not long after, the Providence of God
ordered it, that Mr. *Bunyan* went to *Bed*
to work upon his Calling: And happ
there to hear three or four poor Women,
were ſitting in the Sun, diſcourſing toge
about the Things of God; which cauſed
to draw near to them, for he was by this
himſelf become a mighty Talker of Relig
But when he had heard them a while, as
ſelf confeſſed, he heard indeed, but he

od not, for they ſpoke of Things above his
ach; diſcourſing of the new Birth, and the
ork of God on their Hearts, and how they
re convinced of their miſerable State by
ature. They talked how God had viſited
ir Souls with his Love in the Lord Jeſus,
d with what Words and Promiſes they had
n refreſhed, comforted, and ſupported a-
nſt the Temptations of the Devil. They
o reaſoned of the Suggeſtions and Tempta-
ns of the evil One in particular, and told
h other by which they had been afflicted,
how they were born up under his Aſſaults.
heard them likewiſe diſcourſe of the Wret-
dneſs of their own Hearts, and of their
belief; and of contemning and abhorring their
Righteouſneſs, as filthy and inſufficient to
hem any Good. And all this appeared to
to be ſpoken with ſuch an Air of Joy,
ſuch Pleaſantneſs of Scripture-language,
with ſuch an Appearance of Grace in
they ſaid, that they ſeemed to him as
ey had found a new World; as if
were People that dwelt alone, and were
to be reckoned among their Neigh-
s.

was upon this Diſcourſe of theirs, that
egan to feel ſome unuſual Agitations in
wn Heart, and to be conſcious to himſelf,
his Condition was not ſo good as he
thought it to be; becauſe in all his
ghts about Religion and Salvation, the
birth never entered into his Mind; but
und it was a Thing he wholly was a
Stranger

Stranger to, and unacquainted with: Nor di
ever know the Comfort of a Word or Prom
nor the Deceitfulneſs and Treachery of his
wicked Heart: And as for ſecret Thoughts
had never taken any Notice of them; nor
he at all underſtand what Satan's Temptat
were, nor how they were to be withſtood
reſiſted.

But however, this Diſcourſe of theſe
Women mightily affected him, and made
very deſirous to hear further of theſe Thi
And therefore he made it his Buſineſs to be
often into the Company of thoſe People
God had touched his Heart by their Diſco
and he could not ſtay away. And ſo i
was his Mind upon the Knowledge of
Things, that his Heart was like the Horſe-l
at the Vein, ſtill crying out, *Give, give,* P
xxx. 15. And now nothing but the Revela
of the Myſtery of Faith in his own Heart c
ſatisfy him. For his whole Soul was the
fixed on Eternity, and the Things of the K
dom of God, ſo far as he knew, that n
Pleaſures nor Profits, Perſuaſions nor Thr
could make him let go his Hold: Inſom
that I have heard him ſay, That it would
have been as difficult at that Time to hav
ken his Mind from Heaven to Earth, as h
found it often ſince to get it from Ear
Heaven.

But after Divine Grace had been thus ki
in his Heart, the Devil ſtrove hard, by di
Winds of Temptations, to blow it out
Cauſing him to make ſeveral Objectio

inſt himſelf; as, That he was caſt away, and
e that had no Faith; and never could have
y, becauſe he was not elected.

One Thing, alſo, that was likewiſe a great
umbling block to him, was; That the Devil
as at this time let looſe in a Sort of People
at called themſelves Ranters; and indeed they
ſerved that Name, giving up themſelves to
oſe filthy Uncleaneſſes that ought not to be
med amongſt Chriſtians; notwithſtanding
hich, they writ ſeveral Books that were high-
in Eſteem among ſome who were old Pro-
ſors. And, among thoſe that became Ran-
s, was that poor Man before ſpoken of, who
d been all along Mr. *Bunyan*'s intimate Com-
nion; this Man turned one of the worſt and
eſt of thoſe People, living in all Manner of
thineſs, denying there was either God, An-
, or Spirit, and laughing at all Exhortations
Sobriety; and when Mr. *Bunyan* rebuked him
it, he would laugh the more, and pretend
t he had gone through all Religions, and
ld never light on the Right till then; per-
ading him alſo to be of the ſame Opinion
h him, and a Companion of his Wicked-
s. But God deſigning to make him a cho-
Veſſel of Honour, and an Inſtrument for
carrying on the Purpoſes of his own Glo-
begat in his Heart ſo great an Averſion to,
loathing of, thoſe curſed Principles, that
quite left his Company, and became a
ter Stranger to him afterwards, than he had
a Familiar before. But becauſe ſeveral
Profeſſors (as has been already ſaid) ſeem-

ed to approve of their Books, Mr. *Bunyan* ver
tured to read ſome of them; but not being ab
(as he ſaid) to make a Judgment of them, h
addreſſed himſelf to God in the followin
Words; *O Lord, I am a Fool, and not able*
know the Truth from Errour: Lord, leave me n
to my own Blindneſs, either to approve or condem
this Doctrine: If it be of God, let me not deſpiſe i
if it be of the Devil, let me not embrace it. Lor
I lay my Soul in this Matter only at thy Foot,
me not be deceived, I humbly beſeech thee. I cou
not forbear inſerting this Paſſage (which I hav
tranſcribed out of his Book, called *Grace*
bounding) becauſe it ſhews at once both the gre
Sincerity, and Tenderneſs, and deep Humili
of this holy Man, and of what an excelle
Spirit he was.

But theſe People's Errours, and much mo
their wicked Practices, endeared God's Word
him exceedingly; ſo that now he began to lo
upon the Bible with new Eyes, as it were, a
to read ſo as he never read before: At fi
he only took Pleaſure in Reading the Hiſto
cal Part; but now the Epiſtles of *Paul* w
ſweet and pleaſant to him. Yea, ſo m
Sweetneſs did he find therein, that he
ſcarcely ever abſent (when he had an Oppo
nity) from Reading of it, or meditating on
ſtill crying out to God, that he might kn
the Truth, and the Way to Heaven
Glory.

But he was a long time troubled with
ſore Temptations, as I ſaid before; and t
Things there were that the Tempter made

f to try him: One great Thing was the Que-
ioning of his Faith, having frequently ſuch
houghts as theſe injected into his Mind; How
you want Faith? And, How can you tell
hat you have Faith? This put him to great
erplexities: He knew not that he had it;
nd yet without it he ſaw he was like to pe-
ſh for ever. So that though at firſt, he was
illing to overlook it, yet conſidering of how
reat Moment it was for him to be ſatisfied
herein, he was willing to put himſelf upon
e Trial, whether he had Faith or no. But
hile he was conſidering how he ſhould make
ſatisfactory Trial of this Matter, the Tempter
ought to gain an Advantage upon him, coming
with this Deluſion, That there was no Way
r him to try whether he had Faith, but by
ying to work ſome Miracle: Nor wanted he
cripture to back it; for as he perverted the
criptures, when he tempted our bleſſed Lord,
did he alſo the Words of our bleſſed Saviour,
tempting this his Servant; urging, *Matth.*
ii. 20. *If ye have Faith as a Grain of Muſtard-*
ed, ye ſhall ſay unto this Mountain, Remove
nce to yonder Place, and it ſhall remove, and
thing ſhall be impoſſible to you. This Tempta-
n proceeded ſo far, that one Day Mr. *Bun-*
n being between *Elſtow* and *Bedford* (the
emptation being then hot upon him, to try
Faith by doing ſome Miracle) he was about
ſay to ſome Puddles that were then in the
rſe-pad, *Be dry*? and juſt as he was going to
ak, this Thought came into his Mind, *Pray*
, that God would make you able, and when

he was about to pray he had ſome ſecret Impulſe that prevailed with him, not to put his Faith upon that Trial. And ſo he continued for ſome Time at a great Loſs, not knowing whether he had Faith or not.

Another Temptation with which he was aſſaulted, was, Whether or no he was elected? And this Temptation was ſtrengthened with this Scripture, *It is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy*, Rom. ix. 16 For by this Scripture he evidently ſaw, That unleſs God had choſen him to be a Veſſel of Mercy, all that he could do would be ineffectual for the obtaining of Salvation. And therefore this was continually in his Mind, How can you tell that you are elected? And what if you ſhould not? And theſe Queſtions ſeemed ſo hard, and to be of that Weight that he knew not how to anſwer them. But there is nothing too hard for Divine Grace to overcome: For one Day, juſt as his Hope was giving up the Ghoſt, and that he was at the utmoſt Point of Deſpair, the following Sentence was darted into his Soul, as if it had been immediately from Heaven, and fell with great Weight upon his Spirit, *Look at the Generations of Old, and ſee, did ever any truſt in God, and was confounded*? This gave him mighty Encouragement in that Caſe, and was thus expounded to him. Begin at the Beginning of *Geneſis*, and read to the End of the *Revelation*, and ſee if you can find there was any that ever truſted in God, and was confounded. And none that truſted in God ever miſcar-

then your Duty is to truſt in God, and not to concern your ſelf about Election, which is a ſecret Thing.

Another Temptation that violently aſſaulted him, was; How if the Day of Grace ſhould be paſt and gone? And to aggravate this, the Tempter ſuggeſted to him, that the good People in *Bedford* (before named) being converted already, they were all that God would ſave in thoſe Parts, and therefore he was come too late, for they had got the Bleſſing before him. This was a very cutting Thing to him, for he verily thought it might be ſo; and thoſe Thoughts made him wander up and down in the Bitterneſs of his Spirit bemoaning his ſad Condition, and crying out, *O that I had turned ſooner! O how I have trifled away my Time, till Heaven and my Soul are loſt.* But after he had paſſed many Days in this diſconſolate State, it pleaſed the Father of Mercies to ſhine in upon his Soul, by that bleſſed Word, *Luke* xiv. 23. 22. *Compel them to come in, that my Houſe be filled: AND YET THERE IS ROOM.* Theſe laſt Words gave him abundant Conſolation, and were a full Anſwer to Satan's Suggeſtions, That the Day of Grace was paſt.

But this holy Man had been a great Sinner, which he always aggravated againſt himſelf on all Occaſions; reckoning up, like *Paul*, his own Vileneſs before his Converſion: *I was mad againſt the Saints*, ſays that bleſſed Apoſtle in one Place; and in another, *I perſecuted the Church of God.* So in the like Manner our worthy Mr. *Bunyan* cries out of himſelf, *I was a Town-ſinner*;

I was the vileſt in the Country; a Jeruſalem *Sinner murdering the Son of God afreſh, by my ungodly Deeds, and putting him to open Shame.* This, I ſay, made him undergo many of the Buffetings of Satan, and the Hidings of God's Countenance for Months and Years together, ſtill mourning as a Dove, and chattering as a Crow. And yet in this alſo, behold the Wiſdom and Goodneſs of God: For by theſe Things Men live, and in all theſe Things was the Life of his Spirit. God wonderfully fitted him by all theſe Temptations to be a Support to many others, that laboured under theſe or other Temptations. For by this Means he was one that knew, how to ſpeak a Word in Seaſon to the weary and fainting Soul, adminiſtring to others thoſe Comforts wherewith he himſelf had been comforted of God.

But to return where we left off, even to his Temptations: He was mightily buffetted by the Enemy of Souls about effectual Calling; for that being one of the Links of that Golden Chain of Salvation, mentioned by the Apoſtle in the ixth of the *Romans*, *If that was left out, the whole Chain was broken.* This made him pant, and breathe, and cry, with all the Longings of an enamoured Soul, to Chriſt to call him: For he then ſaw ſuch a Beauty, in a converted called State, that he could not be contented without it: And I have heard him affirm, that at that Time, had he had the whole World, it had all gone, yea, ten thouſand Worlds, could he have purchaſed the Bleſſing of a called and converted State with them!

or ſuch were the only lovely Perſons in his yes. But that Word of Chriſt, *Mark* iii. 13. ſtood ke a brazen Wall againſt him, to ſhut him out om all the Hopes of Happineſs: The Words ere theſe: *He (Chriſt) went up into a Moun-in, and* CALLED *to him* WHOM HE *VOULD.* This Word made him faint and ear, and yet it kindled a Fire in his Soul: hat which made him fear was, leſt Chriſt ould have no liking to him, for he CALED WHOM HE WOULD. And God as pleaſed to let him lie many Months in that ondition; and then gave him Comfort by at Word in *Joel* iii. 21. *I will cleanſe their lood that I have not cleanſed.* Encouraging im thereby to wait ſtill upon God; and ough he were not already, yet he might ſtill e called.

About this Time he began to make his Conion known to thoſe poor People, whoſe iſcourſe had been the firſt Occaſion of his real onverſion: When they had heard him, they ld Mr. *Gifford*, who was the worthy Paſtor f that Church; who was himſelf willing to be ell perſwaded of him, and he invited him to s own Houſe, where he heard him converſe ith others about the Dealings of God with eir Souls: From which he ſtill received further onvictions, and ſaw more of the Deceitfulneſs f his own Heart.

After this, a very great Storm of Temptation il upon him, whereof he had ſome Warng before, from that Scripture following of m, *Simon, Simon, when thou art converted ſtreng-*

then thy Brethren; although then he understood not the Meaning of it. This Temptation was a Flood of blasphemous Thoughts poured in upon him, insomuch as that he questioned the very Being of God, and of his beloved Son, doubting whether there were at all in Truth a God or Christ, and whether the holy Scriptures were not rather cunningly devised Fables, than the pure Word of God.

The Tempter also assaulted him with this, How can you tell but that the Turks have as good a Scripture to prove their *Mahomet* the Saviour, as we have to prove our Jesus is? With many the like blasphemous Suggestions.

Under this sore Affliction and Desertion, he went a great While; but when God's Time to comfort him was come, he heard one preach a Sermon on *Canticles* iv. 1. *Behold thou art fair, my Love, behold thou art fair.* But at that Time the Minister made these two Words, *My Love*, the Subject of his Sermon: From which, after he had a little opened the Text, he observed these several Conclusions:

1. That the Church, and so every sacred Soul, is Christ's Love, when loveless.
2. Christ's Love without a Cause.
3. Christ's Love when hated of the World.
4. Christ's Love when under Temptation, and under Desertion.
5. Christ's Love from first to last.

The Sermon (though very excellent) was nothing to him: But that which most affected him was the Application of the fourth Particular, which was, *If it be so, that the saved Soul is Christ's Love, when under Temptations, and under Desertion; then poor tempted Soul, when thou art assaulted and afflicted with Temptations, and the Hidings of God's Face; yet think on these two Words, My Love, still.* And, as he was going home, these Words came into his Thoughts again, insomuch that he said in his Heart, *What shall I get by thinking on these Words?* And this Thought had no sooner past, but these Words began to kindle in his Spirit, *Thou art my Love, thou art my Love*, twenty times together; and still as they ran in his Mind, they grew stronger and warmer, and began a little to revive him: But being still between Hope and Fear, he said in his Heart, *But is it true? But is it true?* Ingeminating the Words: At which, that Sentence darted into his Mind, *He wist not that it was true which was done unto him of the Angel*, Acts xii. 9. And then he began to give Place to the Word, which made this joyful Sound within his Soul, *Thou art my Love, thou art my Love, and nothing shall separate thee from my Love.*

Many more were his Temptations at sundry Times, and on diverse Occasions, but God delivered him out of them all; and at last set his Feet in a large Place, filling his Soul with Joy and Gladness.

About the Year 1655, he was baptized, and admitted a Member of the Church at *Bedford*; who having had Experience of the Grace of

God that was in him, and how eminently God had fitted him for the Work of the Miniſtry, he was earneſtly deſired by the Congregation to communicate to them thoſe ſpiritual Gifts with which God had bleſſed him. He at firſt very modeſtly excuſed himſelf, out of a Senſe of his *own Weakneſs*, and *Inability*; but being further preſſed unto it by them, he conſented; but through his Baſhfulneſs, did at firſt decline a publick Aſſembly, and diſpenſed his Gift only in private among Friends; but it was with ſo much Life and Power, and ſo exceedingly to their Edification, that they could not but give Thanks to the Father of Mercies for the great Grace he had beſtowed upon him.

After this, when ſome of the Congregation were ſent forth into the Country to teach, they deſired Mr. *Bunyan* to go along with them; which accordingly he did; and by their Perſwaſions, did exerciſe his Gift (but ſtill privately) among the good People where he came. Which they alſo received with rejoycing at the Mercy of God ſhewed towards him, profeſſing their Souls very greatly edified thereby.

Some time after which, he was by ſolemn Prayer to the Lord, and Faſting, more particularly called forth and ſet a-part for the more publick Preaching of the Word of God: Which he entred upon with great Fear and Trembling, and with a deep Senſe of his own Unworthineſs: And God was pleaſed to bleſs and proſper the Work in his Hand, ſo that many Souls were every where brought to lay hold upon the Lord Jeſus by believing, and to the receiving of the Truth

Truth in the Love thereof, through his Mi-
iſtry, to the Praiſe of the Glory of God's
Grace.

One remarkable Inſtance I cannot omit, and
hat is, That being to preach in a Church in a
ountry Village (before the Reſtoration of King
harles) in *Cambridgſhire*, and the People being
athered together in the Church-yard, a *Cambridge*
colar, and none of the ſobereſt of them neither,
nquired what the Meaning of that Concourſe
f People was, (it being upon a Week-day;)
nd being told, That one *Bunyan*, a Tinker, was
preach there, he gave a Boy Two-pence to
old his Horſe, ſaying, He was reſolved to
ear the Tinker prate: And ſo he went into
e Church to hear him. But God met him
ere by his Miniſtry, ſo that he came out
uch changed, and would by his good Will
ar none but the Tinker for a long time af-
r, he himſelf becoming a very eminent Prea-
er in that Country afterwards. This Story
know to be true, having many times diſ-
ourſed with the Man, and therefore I could
t but ſet it down as a ſingular Inſtance of the
wer of God, that accompanied his Mini-
y.

But a powerful Miniſtry being the greateſt E-
my to the Devil's Kingdom, as that which
ucks his Vaſſals out of the very Jaws of Hell,
Wonder that he rallied all his Force againſt
r. *Bunyan*; for he having preached the Goſpel
out five Years, was apprehended at a Meet-
g, and carried before a Juſtice of Peace, who
mmitted him to Priſon, though he offered

Se-

Security for his appearing at the next Seſſions; his Reaſon for it being, becauſe his Security would not conſent to be bound up that he ſhould preach no more to the People.

At the Seſſions he was indicted for an Upholder and Maintainer of unlawful Aſſemblies and Conventicles, and for not Conforming to the Church of *England*. Mr. *Bunyan* was a Man of a free and open Spirit, and would not diſſemble to ſave himſelf, eſpecially in his Maſter's Cauſe, and therefore frankly owned his being at a Meeting, and preaching to the People, and that he was a Diſſenter from the Eſtabliſhed Worſhip, acknowledging (as the Apoſtle *Paul* had done before him) that after the Way which they called Hereſy, ſo worſhipped he the God of his Fathers. The Juſtices took his open and plain Dealing with them, for a Confeſſion of the Indictment, and ſentenced him in perpetual Baniſhment, becauſe he refuſed to conform, in Purſuance of an Act made by the then Parliament. Upon which he was again committed to Priſon; where though his Sentence of Baniſhment was never executed upon him, yet he was kept in Priſon for twelve Years together, bearing that tedious Impriſonment, in an uncomfortable and cloſe Priſon, and ſometimes under cruel and oppreſſive Goalers with that Chriſtian Patience and Preſence of Mind, as became a Miniſter of Jeſus Chriſt, and ſuch a Cauſe as he was engaged in, and ſuffered for.

But though his Enemies ſtirred up there were very many, yet were they withheld by Divine Power from executing the Sentence

is Baniſhment: For God had other Work for im to do in *England:* And then his Bonds nd Impriſonment, through the over-ruling rovidence of that God who is both wonderful Counſel, and excellent in Working, tending uch to the Furtherance of the Goſpel; and by is Suffering here, he confirmed and ſealed the ruth, which before he had preached.

It was by making him a Viſit in Priſon, that firſt ſaw him, and became acquainted with im; and I muſt profeſs, I could not but look pon him to be a Man of an excellent Spirit, ealous for his Maſter's Honour, and chearfully ommitting all his own Concernments unto od's Diſpoſal. When I was there, there was ove threeſcore Diſſenters beſides himſelf there, ken but a little before at a religious Meeting *Kaiſtoe*, in the Country of *Bedford*; beſides, o eminent Diſſenting Miniſters, to wit, Mr. *heeler* and Mr. *Dun*, (both very well known in *edfordſhire*, though long ſince with God;) by hich Means the Priſon was very much croud-: Yet in the Midſt of all that Hurry, which many new Comers occaſioned, I have heard r. *Bunyan* both preach and pray with that ghty Spirit of Faith, and Plerophory of Di-e Aſſiſtance, that has made me ſtand and onder.

Nor did he, while he was in Priſon, ſpend Time in a ſupine and careleſs Manner, or the Bread of Idleneſs; for there have I been itneſs that his own Hands have miniſtred to , and to his Families Neceſſities, making ny hundred Groſs of long tagged Thread La-

ces,

ces, to fill up the Vacancies of his Time; which he had learned for that Purpose, since he had been in Prison. There also I surveyed his Library, the least, and yet best that ever I saw, consisting only of two Books, a Bible and the Book of Martyrs. And during his Imprisonment (since I have spoke of his Library) he writ several excellent and useful Treatises; particularly; *The Holy City*; *Christian Behaviour*; *The Resurrection of the Dead*, and *Grace Abounding to the Chief of Sinners*; with several others.

I cannot leave the Subject of his Imprisonment, till I have given the the Reader a Taste of some of his Experiences there. He professed he never had so great an Inlet in all his Life, into the Word of God as then. Those Scriptures that he saw nothing in before, were then in Prison made to shine upon him. Jesus Christ also was never more real and apparent to him than then: *For there* (said he) *I have seen him, and felt him indeed.* And that Word, 2 *Pet.* i. 16. *We have not preached unto you cunningly devised Fables*, was a blessed Word unto him there: He has at sometimes been so carried up above all Fears and Temptations, that he has been able to laugh at Destruction, and to fear neither the Horse nor his Rider. There it was that God gave him sweet and precious Sights of the Forgiveness of his Sins, and of his being with Jesus in another World. Yea, there it was, that he found upon every Temptation, that God stood by him, and rebuked the Tempter.

But notwithstanding all this, he found he was a Man compassed with Infirmities, and that

Co

oncernment for his poor Wife and Children, ould now and then be thruſting in, the Parting om whom would be to him like the pulling his Fleſh from his Bones; (for he was both loving and tender Husband, and an indulgent ther; perhaps ſomewhat to a Fault;) and the any Miſeries, Hardſhips, and Wants that his or Family was like to meet withal, if he ould be taken from them, would often come o his Mind, eſpecially his Daughter who was ind, which lay nearer his Heart than all the eſt: And the Thought of her enduring Hardſhip, ould at ſometimes be almoſt ready to break his eart. But he found God gracious to him, even this Particular alſo, greatly ſupporting him by eſe two Scriptures, *Jer.* xxix. 11. and *Chap.* xv. . *Leave thy fatherleſs Children, I will preſerve em alive: And let thy Widows truſt in me. The rd ſaid, Verily it ſhall go well with thy Rem-nt, verily I will cauſe the Enemy to entreat thee ll in the Time of Evil.*

After this bleſſed Man had ſuffered twelve ars Impriſonment for the Teſtimony of a od Conſcience, and ſtopt the Mouths of his eateſt Enemies, by his holy, harmleſs, and inof-ſive Converſation; it pleaſed God to ſtir up Heart of Dr. *Barlow*, Biſhop of *Lincoln*, to a Means of his Deliverance; which I men-n to this Biſhop's Honour.

After his being at Liberty, he made it a great t of his Buſineſs to viſit the Saints of God oad, paying his Chriſtian Acknowledgments hem, eſpecially ſuch whoſe Hearts God had wn forth to ſupport him under his Suffer-

ings,

ings, Preaching the Goſpel where ever he came and exhorting all not to be afraid or aſhamed of taking up the Croſs of Chriſt, or to forſake the Aſſembling of themſelves together, though the Laws were againſt it, as knowing that God ought to be obeyed before Man. And for ſuch as were under Sufferings upon that Score, he made it his particular Care to get and ſend Relief to them. He alſo took great Care to visit the Sick, and to ſupport them both Externally and Internally, according to their Wants, and his Ability. And God ſo bleſſed his Miniſtry and accompanied it with his ſpecial Preſence that many Souls were brought to the Acknowledgment of the Truth as it is in Jeſus.

He was alſo very ready and ſucceſsful in reconciling the Differences that were among God's People, wherever he found them; and by this Means often ſaved many Families from Ruin. Being an Ambaſſador of Peace in every Reſpect.

He would frequently look back upon former Deliverances, and bleſs God: Of wich ſome were exceeding remarkable, and none more than that which I am now going to relate. Being a Soldier in the Parliament's Army, at the Seige of *Leiceſter*, in 1645, he was drawn out to ſtand Centinel, but another Soldier voluntarily deſired to go in his Room; wich Mr. *Bunyan* conſenting to, he went; and, as he ſtood Centinel there, was ſhot into the Head with a Musket-bullet, and died. This was a Deliverance that Mr. *Bunyan* would often mention, but never without Thankſgiving to God.

He was a Man of a piercing Judgment, and a great Insight into Things: As appeared the late Reign, when *Liberty of Conscience* so unexpectedly given by King *James* II. Dissenters of all Perswasions. He saw it was out Kindness to Dissenters that they were suddenly set at Liberty, and freed from the Prosecutions that had so long lain so heavy upon them: He acknowledged, that *Liberty Conscience* was good, and was every Man's right, by a Divine Charter; but he could believe it was then given out of a good: And that the bright Sun-shine of the pre- Liberty, was but to introduce a black Cloud slavery upon us, when once the Designs laying, were ripe for Execution: And before exhorted his Congregation at *Bedford*, others also, to make use of the *Ninevites* Re-, to avert the impending Storm.

was his constant Practice, when he had his rty to come up once a Year to *London*, and each in several Places there; but more par-arly in *Southwark* near the *Faulcon*; and his ours met with a general Acceptance from all uditors, And from *London* he used to ride Circuit in the Country, visiting the Saints, strengthening their Hands in the Ways of

his Family he kept up a daily and constant se of Prayer, Reading, and Exhortation; cting his Children, and exhorting them alk in the Ways of God. He had the ng that *Agar* prayed for, neither Poverty Riches; but God always gave him Food con-

convenient. I was telling him of a Gentleman in *London*, a worthy Citizen, that would take his Son *Joseph* Apprentice without Money, which might be a great Means to advance him; but he replied to me, *God did not send him to advance his Family, but to preach the Gospel.*

The last Act of his Life was a *Labour of Love and Charity*; for a young Gentleman, who was Mr. *Bunyan*'s Neighbour, having fallen into the Displeasure of his Father, he desired Mr. *Bunyan* to be the Instrument of making up the Breach, which he both undertook and happily effected. But in his Return to *London*, being overtaken with excessive Rains, and coming to his Lodging very wet, (which was at Mr. *Straddock*'s a Grocer, at the Star upon *Snow-hill*) he fell sick of a violent Fever, which he bore with much Constancy and Patience, resigning himself up to the Will of God, and desiring to be dissolved that he might be with Christ; looking upon Life as a Delay of that Blessedness, which his Soul was daily aspiring to, and thirsting after. And in this holy longing Frame of Spirit, after a Sickness of ten Days, he breathed out his Soul into the Hands of his blessed Redeemer, following his happy Pilgrim from the *City of Destruction*, to the *Heavenly Jerusalem.*

A Short

ELEGY

In Memory of

Mr. JOHN BUNTAN.

o departed this Life *Auguſt* 17th, 1688,
and in the 59th Year of his Age.

Written by a Friend of his, &c.

HE Pilgrim, travelling the World's vaſt Stage,
At laſt does end his weary Pilgrimage.
ow in pleaſant Vallies does ſit down,
for his Toil receives a glorious Crown:
Storms are paſt, the Terrours vaniſh all,
ch in his Way did ſo affrighting fall.
rieves not, ſighs no more, his Race is run
eſſfully, that was ſo well begun.
ll ſay he's dead: Alas he cannot die,
only chang'd to Immortality.

Weep

A Short Elegy, &c.

Weep not for him who has no Cause of Tears:
Hush then your Sighs, and calm your needless Fear
If any Thing in Love to him is meant,
Tread his last Steps, and your own Sins repent.
If Knowledge of Things here at all remains
Beyond the Grave to please him for his Pains,
And Suffering in this World, live then upright,
And that will be to him a grateful Sight.
Run such a Race as you again may meet,
And find your Converſation far more ſweet;
When purg'd from Droſs you ſhall unmixt poſſ
The pureſt Eſſence of eternal Bliſs.

FINIS.

e following Books formerly printed for Nathaniel Crouch, *are now Reprinted for* A. Bettesworth *and* C. Hitch, *at the* Red-Lion *in* Pater-noster-Row.

THE History of Oliver Cromwel, Lord Protector; being an impartial Account of all the Battles, Sieges &c. erein he was engaged in England, Scotland, Ireland, and of his Civil Administration en he was in supream Dignity, till his Death. orned with Pictures. By R. B. Price 1 s.

. The Wars in England, Scotland, and Ire-d: Containing an Account of all the Battles, ges, and other remarkable Transactions; from Beginning of the Reign of Charles ſt, 1625, 1660. The Trial of King Charles 1ſt, at large, his laſt Speech. With Pictures of ſeveral cidents. Price 1 s.

. Admirable Curioſities, Rarities and Won-s, in England, Scotland, and Ireland: Or, an count of many remarkable Perſons and Pla-, and of the Battles, Sieges, Earthquakes, Tem-s, Inundations, Fires, Thunders, Murthers, other Occurrences, for many hundred Years ; with the natural and artificial Rarities in ry County, and ſeveral Pictures. Price 1 s.

The Unfortunate Court-Favourites of Eng-d, exemplified in ſome Remarks upon the es, Actions, and fatal Fall of diverſe great Men.

Men, who have been Favourites to ſeveral En
liſh Kings and Queens: Namely, 1. Pierce G
veſton, Favourite to K. Ed. II. 2. Hugh Spe
cer, the Father and Son, both Favourites to Kin
Edw. II. 3 Roger Mortimer, Favourite to Q
Iſabel, Mother to K. Edw. III; with their pri
vate Amours, &c. 4. H. Stafford, Favourite t
Crook back Richard, with that King's ſecre
Intrigues for uſurping the Crown, and murder
ing his Nephews. Likewiſe the Character o
Jane Shore by Sir T. More who ſaw her. 5. Car
dinal Woolſey: 6 Tho. L. Cromwel, both Fa
vourites to King Henry VIII. 7. Earl of Eſſex
Favourite to Q. Eliz. 8. D. of Bucks, Favou
rite to King James I, and Charles I. 9. Earl
Strafford, Favourite to King Charles I. with
their Pictures. Price 1 s.

5. The Engliſh Empire in America: Or,
Proſpect of his Majeſty's Dominions in
Weſt-Indies: Namely, New-foundland, Ne
England, New-York, New-Jerſey, Penſylvan
Mary-land, Virginia, Carolina, Bermudas, B
buda, Anguilla, Monſerrat, Dominica, St. Vi
cent, Antego, Mevis or Nevis, St. Chriſtophe
Barbadoes, and Jamaica; with an Account
their Diſcovery, Situation, and Product: T
Religion and Manners of the Indians; w
Pictures of the ſtrange Fruits, Birds, Fiſhes,
ſects Serpents and Monſters found in thoſe P
of the World. Price 1 s.

6. The Engliſh Acquiſitions in Guinea
the Eaſt-Indies; with an Account of the N
tives of theſe Countries, their Religion, G
vernment, Trade, Marriages, Funerals, ſtra
Cuſto

ſtoms, &c. Alſo the Birds, Beaſts, Serpents, nſters, and ſtrange Creatures found therein, h many other memorable Remarks; with tures. Price 1 s.

. The Engliſh Heroe: Or, Sir Francis Drake vived. Being a full Account of the Voyages, ventures, and Atchievements of that renown- Commander: as, 1. His Voyage in 1572, to mbre de Dios in the Weſt Indies, where they a Pile of Bars of Silver near 70 Foot long, Foot broad, and 21 Foot high. 2. His in- mpaſſing the whole World in 1577, in 2 ars and 10 Months, gaining a vaſt Quantity Gold and Silver. 3. His Voyage into America 585, and taking the Towns of St. Jago, St. mingo, Carthagena, and St. Auguſtine. 4. laſt Voyage into theſe Countries in 1595. ith his Death and Burial. Reviſed, Corrected, larged, and beautified with Pictures. By R. B. ce 1 s.

. Two Journeys to Jeruſalem; containing, An Account of the Travels of two Engliſh grims ſome Years ſince, and what Accidents l them in their Journey to Jeruſalem, Grand- ro, Alexandria, &c. 2. The Travels of 14 gliſh Men in 1699; with the Antiquities, numents, and memorable Places mentioned cripture. To which is prefixed, Memorable marks on the antient and modern State of the viſh Nation: As, 1. A Deſcription of the ly Land, its Situation, Fertility, &c. 2. The eral Captives of the Jews. 3. Probable Con- tures, what is become of the Ten Tribes car- captive by the Aſſyrians, with divers per- tinent

tinent Relations pursuant thereto. 4. The S
of the Jews since their Extermination, with
present Condition of Palestine. 5. Of the S
tuagint or 70 Jewish Interpreters of the Law
Moses. Together with a Relation of the g
Council of the Jews in Hungary, in 1653, to
amine the Scriptures concerning Christ: W
ten by S. B. an Eye wi ness The wonderful
lusion of the Jews by a false Christ at Smyrn
1666. The final Extirpation of the Jews in P
the same Year, and the Occasion thereof.
Proceedings between the Jews and Ol
Cromwel, Protector, in 1655. The Epistle
Agabarus to our Saviour, with his Answer. Be
tified with Pictures Price 1 s.

9. Extraordinary Adventures of several fam
Men, with the strange Events, and signal Mu
tions and Changes in the Fortunes of dive
illustrious Places and Persons in all Ages; be
an Account of a Multitude of stupendous R
volutions, Accidents, and observable Mat
in divers States and Provinces throughout
World; with Pictures Price 1 s.

10. Unparallel'd Varieties: Or, the matchl
Actions and Passions of Mankind displayed,
near 300 notable Instances and Examples,
covering the transcendent Effects, 1. Of L
Friendship, and Gratitude. 2. Of Magnan
ty, Courage, and Fidelity. 3. Of Chastity, T
perance, and Humility. And on the contrar
tremendous Consequences. 4. Of Hatred,
venge, and Ingratitude. 5. Of Cowardice,
barity, and Treachery. 6. Of Unchastity,
temperance, and Ambition. Imbellished
Pictures. Price 1 s.